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RANGOON.

LETTER FROM DR. DAWSON.

Arrival of the new viceroy at Rangoon.

An outline of the facts related in the following communication was given in our last number, but the interest of the subject makes needless any apology for minute detail. The letter is dated on board ship *Duchess of Argyll*, at the

Mouth of the Rangoon River, Jan. 13, 1852.—Since the despatch of my last letter we have been called to pass through some most exciting and melancholy scenes, which happily fall but rarely in the path of missionary life.

The destiny of Burmah seems almost sealed. Soon, perhaps, the sceptre will depart from the hands of her kings forever! Her situation at present is exceedingly critical, and I feel more than I can express for her welfare.

On the 4th inst. the new viceroy appointed to the charge of all the lower provinces of Burmah, from Prome down to Martaban, made his grand entry into the town of Rangoon. As near as I could learn between twenty and thirty war-boats, filled with armed men to the number of three or four thousand, accompanied him down the river as his

personal escort. A guard of honor, too, consisting of three or four hundred men of the king's household troops, was sent with him from Ava. During the journey down he gradually received additions, which swelled his retinue to a considerable force. His state barge was decorated in the usual style of eastern splendor. On landing at the wharves he was welcomed with every demonstration of respect both by the government officials and the people. A long line of soldiers curiously dressed was paraded along the streets in the direction of government house to receive him. Carpets were spread on the wharf for him to walk on till he ascended a buggy drawn by men, which had been provided to bear him to his new residence. A cluster of brahmins, each holding a "horn of plenty," awaited his arrival and pronounced their benedictions upon him.

His popularity—Repulse of the English deputation.

According to Burmese custom, or rather, a custom introduced by the late oppressive governor, hundreds of the inhabitants carried their offerings to his house to furnish the necessary provisions

for his followers. Inquiring what they were, he declined receiving them, saying "he knew the people were very poor and could ill afford to spare such contributions." By directing a discontinuance of the practice he won golden opinions among the masses. For two or three days a continuous stream of visitors crowded to his residence. They were of course mostly men in authority and their attendants, whose object was to pay their respects and receive commands. Some of the foreigners thought it strange that he did not immediately attend to the important national business which had brought him down from the capital and open a communication with Commodore Lambert. But it is easier to blame than to excuse the over-much scrutinized conduct of public men.

On the morning of the 6th, two days after his arrival, Mr. Edwards called on the viceroy with a message from Captain Latter, diplomatic assistant and Burmese translator to the embassy, to say that a deputation of British officers would wait on him during the course of the day. The viceroy replied that he declined seeing any officer but the commodore. To this he strictly adhered. The deputation, composed of four officers from the "Fox" and "Hermes," with Mr. Edwards as interpreter, waited on his excellency, bearing with them a letter couched, it is said, in the most friendly terms. They reached government house soon after twelve o'clock. Messengers passed three or four times between the viceroy inside and the deputation, who were kept standing outside in a hot sun, when it was announced that his excellency was asleep. The officers proposed to go in and sit for a short time, but admission was denied them; they could walk about outside if they chose. The officers retired to report the failure of their mission. The refusal to receive them was regarded as an insult to the deputation, to their flag and to the British government. The viceroy very probably supposed that receiving officers of inferior rank would be derogatory both to his own dignity and to that

of his sovereign. The commodore's free reception of anybody and everybody who came to him on business he did not perhaps feel at liberty to copy. It might have exposed him to censure for being too friendly to the English.

Flight of the foreign residents and missionaries—Their losses.

A consultation was now held on board the frigate, and it was decided to have no further intercourse with the viceroy unless he should first make an ample apology. Mr. Edwards was despatched on shore to request the principal foreign merchants, the missionaries and some others to meet the commodore on ship-board. In the mean time the English vessels lying in port, together with Chooliah, Arab and Turkish vessels claiming British protection, were ordered to proceed down the river to sea. During the course of the evening most of them got under weigh and proceeded some distance below the town. On reaching the "Fox" we were informed that affairs were in such an unsatisfactory state, it was advisable we should all leave Rangoon without delay, and that the boats of the several armed vessels would be sent to the main wharf to protect us in getting away. No time was allowed the residents to remove their property. Thus to escape with our lives most of us were compelled to sacrifice nearly everything. Excepting a few suits of clothes, our writing desks and a small parcel of bedding, everything we owned is lost,—furniture, valuable books, surgical instruments, medicines, crockery, kitchen utensils, saddlery, bed linen, children's clothes and those in the hands of the washerman—all are gone. With the loss of all we are thankful for our lives, that we are out of prison and that our limbs are free of chains.

In the hope that all difficulties would be amicably adjusted by the new viceroy our families had moved on shore, where they made but a very brief stay before it became necessary again to take refuge on board the excellent ship "Duchess of Argyll." Captain Barker welcomed us all most cordially. The few things we suc-

ceeded in bringing with us from the mission house were carried down to the wharf by his lascars. But for their assistance we might indeed have been left utterly destitute. Several armed boats manned by Europeans came to the wharf to afford protection to the retiring foreigners and their families. In an instant the crowd of Burmans who were there vanished like a mist. The whole scene was one of great excitement and that not of the most pleasurable kind. In passing a bundle of clothes through the custom house I informed the Burmese officers that we had been ordered away by the British commodore; that I had nothing to do with their difficulties one way or the other; that missionaries ought on no account to meddle with affairs of government, and that they must regard us not as enemies but as friends.

Seizure of a Burman war-vessel—A hazardous visit.

As the Duchess did not go far below the town that night, information was brought to us about ten P. M. of the commodore's intention to seize a ship called the *Yâ-theê-nâh-yat-moon*, which signifies "the most precious jewel of the ocean,"—belonging to the king of Burmah. This was decided on, we were told, by a council of war convened on the "Fox." She was captured that night without firing a shot, the Burman crew offering no resistance. Knowing that such a step would render the Burmese provincial and city officers almost desperate,—for their heads would be in jeopardy under the displeasure of the king—and that the property of foreigners would be more than ordinarily exposed to confiscation and destruction, I resolved, late as it was, to make an effort to procure some of our papers and letters which had been deposited for safe keeping in a strong godown at Mr. Birrell's house. Hiring a small canoe I pushed off for the shore and got to the godown by eleven o'clock. Though the moon shone out brightly the whole town looked gloomy and deserted. Neither guard nor sentry challenged me in the adventure, though many enter-

tained the opinion that to leave the vessel at such a time was exceedingly hazardous. Not being able to get the keys of the buildings I was forced to climb to the roof and enter the house through a trap-door at the top. With a lighted candle in one's hand this was somewhat difficult, but after some time I reached the box containing most of our private papers. The venture incurred some risk, but the object seemed worthy of an effort. While I was away at the godown four Burmans jumped into the canoe and paddled it off to the opposite side of the river. Providentially I was provided with another conveyance by the timely arrival at the wharf of Captain Barker with one of the ship's boats. In the course of the night many women and children of Burmese extraction connected with foreign traders escaped in Chooliah vessels belonging to the Coromandel coast.

Efforts to reopen negotiations—Blockade of the river—Remonstrance of the viceroy.

About one o'clock the same night H. B. M. steam frigate *Hermes* passed down with the "king's vessel" in tow and anchored below the Hastings sand, three miles from the town. At daylight the frigate *Fox* got under way, and drifting too near the Dalla shore grounded on a mud-bank, and was detained there till the next tide. While in that situation the governor of Dalla went on board to explain and intercede in behalf of the viceroy, though perhaps not officially authorized so to do. A similar visit had been made by other Burmese officers and the royal interpreter the day before, during the interview of the merchants with the commodore, but without success. Before seizing the king's vessel the commodore had penned a note with the design of giving the viceroy an opportunity to apologize for not receiving the deputation, and he would doubtless have sent it by the Burmese officers, but unfortunately he had the impression that they would not dare to carry such a message to their governor. Subsequently one or two more endeavors were made by the deputy-governor of Rangoon and the

governor of Dalla to reconcile matters. They went on board the flag ship, and the latter suggested that if the king's ship were delivered to him it would lead to his promotion to the post of governor of Rangoon, when he would grant ample redress for the injuries committed by the ex-governor. But the commodore remained inflexible. His terms were, that the viceroy should come in person, and on the deck of her majesty's frigate offer an apology to the officers who had been insulted. When this had been done he would be prepared to commence negotiations. These peaceful, though rigorous, measures, having failed, the commodore determined to cut off all communication with the Burmese and hasten to the mouth of the river with the "prize" and all the armed vessels in company, pending a reference to the supreme government of India. A blockade of the Rangoon and Bassein rivers was proclaimed. The brig "Serpent" of sixteen guns was ordered to take a station at the entrance into the Bussein creek and intercept all suspicious looking boats.

At this stage of the business the viceroy forwarded to the commodore a letter addressed to the Governor General of India, complaining that the officers of the deputation sent to him were at the time in a state of intoxication. The same evening, or the following day, another letter was received, intimating that if the king's ship was moved down the river with the other vessels orders had been given to fire on the Fox. The commodore expressed his regret to hear it; he certainly would not fire unless he were first attacked, but if a single pistol were fired at the frigate he would assuredly open upon them with his guns. Thus stood affairs between the parties before hostilities commenced.

The stockades—Hostile preparations.

On the eastern and western banks of the river, about ten and twelve miles below Rangoon, are two substantial teak wood stockades, erected several years ago by direction of Thurawadi, the late king, who showed quite a spirit of enter-

prise in the public improvements he effected during his reign. To these stockades a few cannon and a number of jingalls were sent late one evening by the Rangoon officers, with a view to attack the men of war as they proceeded down the river. They were noticed as they passed our ship. About a dozen war-boats crowded with men were likewise stationed there. They took shelter up a creek behind the first fortification. How many men there were within the two enclosures none but the Burmese themselves know. Probably there were three or four thousand, most of them provided with muskets, spears and swords. On the summit of the palisades were guns in a position to command a section of the river. In two villages, each contiguous to one of the stockades, the people were directed to arm themselves for the purpose of rescuing the captured ship of their sovereign. Such were the arrangements of the Burmese officers, who little understood the unequal contest in which they were about to engage.

Early on the morning of Saturday, the tenth of January, the vessels commenced moving down with the tide. The steamer *Hermes* towed the flag ship as far as the upper stockade and then went back to bring down the "prize." Things appearing somewhat warlike, and believing that the Burmese for once were going to be as good as their word, the Fox anchored directly abreast of the fortification, beat to quarters and made ready to talk loud if they were first addressed from the shore. Besides several country craft, the "*Mary Harrington*," "*Falcon*," "*Ararat*" and "*Duchess of Argyll*" were in the river. They had gained positions somewhat below the frigate and were spectators of the painful scene which was then about opening. Our vessel anchored midway between the two stockades, as the safest position should the threatened outbreak occur.

The battle.

Just as our anchor had fairly taken the ground, the people of the village contiguous to the first fort were seen moving

about quickly on the bank and looking earnestly up the stream. They were watching for "the precious jewel of the ocean." Many of them were observed in the war-boats hid under cover of the bank of the creek. Three or four of the boats now moved out of the creek and pushed up past the Fox, keeping close in to the shore. Some of the warriors were standing up, making a variety of antics and capers, and were heard singing a war-song. As the *Hermes* rounded a point in the river having the king's vessel in tow, the knot of watchmen on the bank disappeared to give the alarm to the boatmen and villagers.

Just as the steamer came in front of the stockade, her bowsprit being on a line with that of the frigate, off went a flash and the report of a gun from the shore. Instantly many voices cried, "They have fired!" Now commenced a murderous fire from the commodore's vessel. The frigate was soon enveloped in smoke, her shot skimming the water and tearing up the bank. The stockade was shrouded in dust and smoke and at times could scarcely be seen. The unfortunate Burmese kept up a spirited fire for nearly two hours, till they were literally cut to pieces, their boats abandoned, some of them drifting away and sinking, and their cannon dismounted and silenced. Both the steamers, the *Hermes* and *Phlegethon*, joined in the destructive work, and being able to run close in, played with deadly effect at the boats and up the creek, where hundreds of people were congregated. At one time, during the hottest of the firing, the poor Burmese boatmen were observed hanging on by the side of their boats, all but their heads under water. Soon they rushed up the bank, wading through the mud and flying before the shot which fell like hail around them. A line of persons on the margin of the creek was noticed through a glass, busily engaged carrying off in scores the dead and dying.

Having fired a number of times the *Hermes* passed on her way, towing the

Burmese vessel. A village close to where the "*Duchess*" lay fired one cannon and several muskets at the steamer as she passed, but this was soon checked. Having the king's ship in charge the *Hermes* was a marked object on both sides of the river. When they got near the lower stockade, which is about two miles distant from the upper one, a fire was opened at long range, but did no harm to either vessel. Both the *Hermes* and the king's vessel, which was partly manned by hands from the frigate, kept up a steady fire for some time on this fortification, and then pushed down the stream to the mouth of the Bassein creek. Here they found the "*Serpent*," and after anchoring the "*Yā-thee-nah-yāi-moon*" near the brig, the steamer returned to take the flag ship in tow. They did not leave, however, till all firing from both the stockades had ceased. The pinnace and launch of the "*Fox*," which at one time were very much exposed, captured two or three deserted war-boats, and having pitched overboard all the weapons they could find in them, fired on them to destroy and sink them. Thus ended the melancholy *Battle of the Stockades*.

On the side of the English not a single man was killed or wounded. A round shot struck a jolly-boat hanging at the stern of the *Fox* and knocked a piece out of her bow. Another hit the counter of the frigate. Some musket balls hit her in different spots; she sustained no further damage. A few musket balls, it is said, reached the two steamers, but did no injury to either of them.

Among the poor Burmans, however, the slaughter, we have heard, was terrible. Three hundred were destroyed, and who can portray the miseries of the wounded and the dying, the destitution of their widows and orphans? But I will not dwell upon this: it is more easily conjectured than described. After the battle a deputation with a flag of truce waited upon the commodore, bearing a petition from the foreigners in prison at Rangoon, in which it was stated that the

viceroy was willing to accede to any terms in order to make peace. But it was too late. A report of the whole affair had been made to the supreme government of India, with whom the matter now rested.

MAULMAIN KAREN MISSION.

JOURNAL OF MR. HARRIS.

A dying saint and a Christian mourner.

Dec. 5, 1851.—Went with my family to Toonaw, a Christian village on the Attaran river, where we spent two Sabbaths. This church numbers above one hundred, being composed mostly of Christians who have fled from Burmah Proper to this province. The members of the church in general appeared very well. While there we saw the blessing of the gospel on a dying Karen, an aged woman who had been a disciple nearly fifteen years. She desired to depart and to be with Christ. Two days after, I saw her about sunrise; she could talk a little. "This morning," she said, "I saw the Lord Jesus Christ. He came near to me and then went away up into heaven, accompanied by a great number of disciples, and I am going soon." In a little time her speech failed. At noon I saw her again. Her spirit was departing and soon it was gone. Does Christ indeed reveal himself to his dying children as he did to his martyr Stephen? Whether he does or does not, how blessed is it to die in the Lord!

By the side of the deceased sat a daughter, a disciple of Jesus, with all that Christian composure which we see in America. What is it that causes her, once a heathen, to give up without a "wail" her fond mother? Has she "no heart?" Yes, she has a daughter's and a mother's heart. She has herself buried four children, but she has learned to trust in Him who hath said, "Call upon me in the day of trouble, I will deliver thee."

15.—Returned to Maulmain, and on the 19th, after giving the parting hand

to br. Stilson and other friends about to return to America, I set out on a

Tour to Lamaing.—Mrs. Judson's grave— Preaching in villages.

Arrived about sunset at Amherst and went directly from my boat to the grave of Ann H. Judson. A little more than five years ago, I visited this grave for the first time. I then stood by the side of Dr. Judson. The waters toward the setting sun remind me where *his* grave is. After some time I went to lodge for the night at the mission house vacated by br. Haswell. The house and all things about it look solitary. He who was once here has gone far away, and recent letters have disappointed our hopes, for we were fondly expecting soon to welcome to these shores br. Haswell and br. Biddle. Alas! one is detained another year, and one is not!—On the 20th walked to the Christain village seven miles from Amherst.

21. Lord's day.—Attended prayer meeting at sunrise, preaching at 10 A. M., covenant meeting in the afternoon and in the evening the Lord's Supper. This church numbers eighteen members, who appear in general very well. There are some here that have asked for baptism but on account of illness are not able to go forward at present.

22.—In company with seven Karens and a Taling assistant set out by the land route for Lamaing. Three or four hours' walk brought us to a Karen village which I visited last year. Spent some time in preaching and visiting the sick, then went on to a Taling village and spent the night. "We were once here with teacher Haswell," said the assistant, "and while we were praying we were stoned by some fellows of the baser sort." The assistants went out to preach, but found none who desired to listen.

23.—Our course to-day has been across wide grassy plains grazed by herds of buffaloes, through jungles where the wild elephant roves, and where, the assistants say, tigers once chased, sometimes crossing marshes covered with water from six inches to two or three feet in depth. At sunset arrived at a Karen village. The

villagers at first appeared unwilling to receive us, but after supper we commenced singing, which pleased them so much that a company of ten or twelve came to listen, giving us a favorable opportunity to preach to them.

24.—Tried to preach to the people, but they had no disposition to listen.—Three hours' walk brought us to another village. The first man we met was lame; a "land of rest" was pointed out to him, but he "sighed" not for that land. Passing on a little, saw a sort of fortune-teller,

blacksmith by trade (if you can fancy what sort of workman a Karen blacksmith is) with all his apparatus. A small company were soon gathered, to whom I preached for nearly an hour. We left at noon and at dark reached another village. The people showed themselves more favorably disposed, and some of them appeared to be not far from the kingdom of God.

A friendly chief—Lamaing—A Christian family—Baptisms.

25.—Among those who came to see me was the chief. He did not come last evening because he had been drinking strong drink, and said, "I dare not go to the teacher." He appeared very friendly and asked me to go and see his children who were sick. I complied and went to his house. After talking with him and his family I proposed that we pray to the eternal God. He readily assented. Four years ago this man was very angry with me because I went to his village. He would not allow me to enter his house or remain in the village over night, though, had I persisted, he would not probably have injured me personally; but as Christ taught his apostles we went on our way,—with sad hearts because he had rejected the gospel. He afterwards boasted—poor man!—that he had conquered a *white foreigner*.

26.—Took a small boat and went down a branch of the river on which Lamaing is situated. Arrived at L. before sunset and put up at the house of a Taling. In the evening one of the assistants had a long discussion with the head man and

others. The poor people said it was right to worship men, (priests, I suppose they mean) dogs and all things, for they will become gods in a future state.

Two hours' walk brought us to a Karen village where are two Christians, a man and his wife. They have one son, a Christian, who has been in school three rains,—a promising young man. The father and mother were baptized more than two years ago in Maulmain. They had heard of the gospel and went up to Maulmain, a week's journey, to acquaint themselves with "the new religion." They appear steadfast, and the man, I hope, will yet become a valuable assistant.

28. Lord's day.—Preaching in the morning. In the afternoon three candidates for admission to the church were examined, who gave very satisfactory evidence of a change of heart. We then went into "the wilderness" where is a small river, and there was administered for the first time the ordinance of baptism. The husband of one of the candidates said he wanted to become a disciple, but he must first see his brother and tell him he was going to be baptized. A young woman wanted to be baptized, but her mother threatened her. "If you are baptized," said she, "I shall kill myself." The daughter was present at the examination and appeared to be in a severe mental struggle, not knowing what to do. She was told that her duty, in the first place, was to obey God, and then to show to her mother that her filial love had not been diminished by becoming a disciple of Christ. She wept and left the house, but followed us to the baptism. The celebration of the Lord's Supper concluded the services.

A scene of heathen mourning.

29.—Returned homeward, and spent the night at a village near the one where we stayed on the 25th inst. Was called in the evening to visit a sick man. Arrived at the house I saw a priest, but on inquiry they said, "We did not call him; he happened along here." The chief and several aged people and relatives were

gathered around the sick man. They anxiously asked, "Will he get well?" I told them that I had no expectation of his recovery. The young man appeared to be insensible to all earthly things,—his eyes were fixed. I proposed to the weeping friends that we pray to God. At first no reply was made. Then one of the women began what might be called the *heathen's dying wailing*,—which is fitted to aid our conceptions of the wail of a lost soul. She was followed by several others and by the children. By request of some of the men they ceased for a little time. It was again proposed to the friends that we pray to God and be not distracted. "Pray to God! pray to God!" was heard from one of the company. My attention was arrested to know who made the request. To my surprise it was a little boy of some eight or ten years. He had learned to read the "Child's Book" which teaches him about God and Jesus Christ. Others also said, "Pray, pray!" Prayer having been offered the company were quiet while I told them of Him who has taken away the sting of death for all that believe in him. I inquired of the relatives whether the young man had learned to read and to know God. They said he had heard the gospel from the assistants who had been to their village from time to time, and that before he was taken sick he would often while reaping leave his work and go away and worship God.

30.—The friends of the sick man came to me early in the morning, said he was still alive and requested me to give him some medicine. On going to see him I found that but little change had taken place during the night. I gave him a little medicine and looked to God in prayer. I hope *that* sickness will be for the glory of God and for the spiritual good of the relatives.

Pursuing his homeward journey Mr. Harris was privileged to baptize four persons at the Christian village near Amherst, that were unable to receive the rite when first visited. "The tour, on the whole," he concludes, "was one of the most interesting and encouraging of any that I have made since my arrival in this country."

MERGUI.

JOURNAL OF MR. BRAYTON.

The church at Ulah—Candidates for admission.

From a brief record of visits made to the churches at Ulah, Palaw, and other villages, in November and December last, a few extracts are made, indicating the condition and progress of those churches. Mr. Brayton left Mergui Nov. 18th.

Nov. 20.—Reached Ulah in the night and at an early hour in the morning came up to the zayat, and soon saw most of the inhabitants of the village. During the past year the little band of disciples have built them a new zayat, and with one exception remain steadfast in the truth. Two sisters have died in the faith and gone to their rest on high. Several profess to be inquirers and say, "We intend to follow Jesus." Some backsliders are professing repentance and requesting readmission into the church.—Preaching in the evening.

21.—Spent the day in conversing with those who called at the zayat. Preaching again in the evening.

22.—Church meeting held early in the morning. One was restored and one excluded. At 5 P. M. held a meeting for examining candidates for baptism. There were twelve applicants, but we had time to examine only four this evening.

23. Sabbath.—Prayer meeting at sunrise,—preaching at 10 A. M.—after which the examination of candidates was continued. One of the principal members of the church being away from home, it was thought best to defer a vote upon the reception of the candidates. The church is so small that it seems very desirable to have the members all present on so important an occasion. And besides, six of the candidates are young mothers who can scarcely read but wish to learn. So Mrs. Brayton has concluded to remain and teach them, while I return to town to attend to some necessary business.

Mr. Brayton remained at Mergui till Dec. 5th, when he once more set off for Ulah.

Baptism of eight converts—Ongpong—Superstition and crime.

Dec. 6.—Arrived about noon. The women have made a very special effort to learn, and I trust they have not labored

in vain. I say, very special effort, for it is now their harvest time; still they have taken some time daily to learn.

7. Sabbath.—More candidates for baptism presented themselves. Of the fifteen in all who applied, eight were unanimously received. Soon after we assembled on the bank of the river, and those eight persons, viz. a young man, his wife and his elder brother, four young mothers and one young woman, put on Christ before the world in His appointed way. May their future lives prove them to be sincere in this profession! The communion service was attended in the afternoon.

Mr. Brayton and family set out on their return to Mergui the next day. On the 12th he left to visit Ongpong, Palaw, &c.

16.—Ongpong. Arrived here in the night. Early this morning came on shore and found a large and nice temporary zayat just put up for the Association, which is to meet here next month. The permanent zayat is enlarged for the accommodation of the teachers, several of whom we hope to have the pleasure of meeting here during the session of the Association.

17.—The whole neighborhood is thrown into a high state of excitement in consequence of a murder just committed. Two men in cold blood armed themselves, went to one of their neighbors and deliberately butchered him; then returned to their homes as if nothing had happened. When called up by the magistrate they at once acknowledged the whole affair, and gave as a reason for the awful deed, that the man was in the habit of killing people by witchcraft, "and so," said they, "if we had not killed him he would have killed us by his witchcraft." They have accused others of being accessories in the murder, and the affair is under investigation at Mergui. This takes away the principal members of the little church here, and a large number of others, as witnesses.

An apostate—Inquirers—General indifference.

18.—The apostate assistant, who has made so much trouble here the past two years, is still hard at work for his master

the devil, infusing his poison both among the disciples and others. And he does this so artfully as to make some of the best of the disciples believe that he is really penitent and desirous of getting back into the church. As might be expected the church is not in a very flourishing state. Still, there are several in the neighborhood who are apparently anxious about their souls and wish to know what they must do to be saved.

19.—One of the members of the Palaw church having come part way here on business, and hearing of our arrival, came to see us. He is one of the number baptized last year and appears to be strong and happy in the truth. He also brings a very good report of the church at Palaw.

20.—Another family of disciples from Palaw came to see us. More or less of the people are in every day. All give a nominal assent to the truth, but that awful delusion, "there is time enough yet," has a strong hold on the heart.

21. Sabbath.—Meetings as usual and all well attended. Several of the wild Karans were in each time. Just as the exercises commenced in the afternoon a company came along and inquired the way. I called to them to come up into the zayat and learn the true way of life. They came, and one of them took his seat directly before me, but sat very uneasy and tried to keep conversing with those next to him. I addressed my remarks to him personally, as one lost and guilty for whom there was a way of escape,—but he was unable to be quiet and left the zayat.

A Romish missionary—Widening the narrow way.

From Ongpong Mr. Brayton proceeded to Palaw, where he arrived on the 26th towards evening.

27.—During the past year a Roman Catholic missionary has built him a house and school-house just below here, and given out word that he is ready to teach all who wish to learn; also that those who wish to become Christians can do so without forsaking their habits of drinking, &c.

When I reflect that arrack (whiskey)

is frequently the very last thing a Karen will give up, I am surprised that the Romish missionaries do not meet with more success. Not one from this region as yet has even gone to him for education. Still, there are those who say, when urged to become Christians, "If we go either way we will join the Roman Catholics, where we can still drink arrack and where we do not have to give up anything but nats."

Truly, this is making the "narrow" way very much wider than its author first marked out! But while the man of sin is at work, let Christians not remain idle.

We had a very interesting covenant meeting this afternoon; every member of the church seemed to love to speak for Jesus. After meeting one young woman requested baptism. She appeared very well indeed, but in these small churches it is an invariable rule to require a unanimous vote for admission, and she was not received.

After the usual Sunday services, including the communion, Mr. Brayton closed his labors at this village and returned to Ongpong on the 30th. Under date of January 1, he notes: "Thus we enter upon the new year in trying to teach these ignorant Christians the way of the Lord more perfectly, and in pointing the blind heathen to the cross of Christ. Sent two evangelists on a preaching tour to Mamaza. As the year has commenced so may it close, toiling for the salvation of souls!"

ASSAM.

LETTER FROM MR. BRONSON.

Mr. Bronson, who had been out upon a preaching tour, was obliged to return to Nowgong by the illness of Mrs. B. His place was immediately taken by others, however, and the work went forward.

Village preaching—Two hopeful inquirers.

Nowgong, Jan. 10, 1852.—On my coming home Mr. and Mrs. Däuble, accompanied by our two native brethren, Monroe Weed and Ghinai, went to Solsoli village, pitched their tents in the very namghor I had left, and followed up for two weeks the work we had commenced. There has been considerable excitement among the people, and great efforts were made by the priests to prejudice every one against us, declaring all

unclean who visited us or received our books. Two men of another village, for some act of respect to us, have been "cast out of the synagogue." Two old men, of whom I have written to you, continue interesting inquirers. The old Gohain reads the testament all the day; the first man who came "to inquire about the religion we had brought from the great western country," sits at his feet to listen and repeat its meaning to bystanders, and thus the blessed gospel is constantly made known to many in that vicinity. They have much light but much error mingled with all their religious ideas, and it is one of the most difficult things to disenthral one of these poor heathen "whom Satan hath bound, lo, these many years."

Conversions in the Orphan School—A memorable Sabbath.

While the year closed under these interesting circumstances, the new year opened with other marked indications of the Saviour's presence among us. Several of the elder girls in the Orphan Institution have during the past year appeared serious and much changed in their whole demeanor, seeming to take delight in religious things. It was thought advisable to grant their request for baptism. Accordingly on Thursday evening (new year's) the church met to hear the relation of their experience and their reasons for wishing to unite with the church. As some members were absent, their cases were not fully decided till Saturday evening, when the church held its usual experience meeting preparatory to the sacrament. During this meeting there seemed to be tokens of the divine presence. The members of the church seemed to feel their coldness and their need of more devotedness to God, and expressed their determination to begin the year anew in his service. The four that had requested baptism were cordially admitted. On the following day, which was the first Sabbath of 1852, we enjoyed a sweet and refreshing season. From eight to nine o'clock in the morning an interesting prayer meeting was held by

the church. At eleven, preaching in Assamese. The subject I selected was the conversion and baptism of the Ethiopian eunuch. We had in our congregation the old inquirer—the old Gohain—and another of the same sect, who came in to spend the Sabbath and witness the baptism; this tended to make the occasion one of uncommon interest. At one o'clock we repaired to the *Mori Kullung*, which is our Jordan, and found more than 400 heathen spectators present. A tent had been pitched, chairs, mats, &c. arranged. The people all stood on the bank a little above us. The candidates, the administrator and most of the pupils of the Orphan School stood near the water. I gave out a hymn, which, as we sang, echoed far away among the people on either bank, for we have a pretty large choir of singers at Nowgong. I then read a portion of Scripture, addressed the people and prayed, after which br. Däuble baptized the candidates in a very becoming manner. During all the exercises, which lasted more than an hour and a half, the greatest order and attention was observed by the people. It was a solemn and melting season. We felt that the blessed Spirit that hovered over Him who, to "fulfil all righteousness," submitted to the same ordinance in Jordan's sacred stream, was with us and moving on the minds of the mass of idolaters that surrounded us. I perceived that several of our dear scholars were feeling, much.

In the evening we commemorated the Saviour's dying love, after giving the hand of fellowship to the four baptized and to our dear native sister Poti, wife of James Tripp, who joined us by letter from the Gowahati church. Brn. Däuble and Stoddard administered the sacrament. It added to our interest that this was the first occasion of our dear br. Däuble's administering the ordinances since his connection with us. The church seemed awakened, and before separating, all unitedly agreed to devote a season each day to private prayer for the outpouring of the Holy Spirit upon ourselves and the people in the villages.

The work of grace signally advancing.

We soon had more decided proof of the moving of God's Spirit among us. That very evening an interesting boy that has been in the institution six years, sought an opportunity to tell me the anxiety of his mind. He said he had long wished to speak and tell us how he felt, but shame had prevented. He had feared to rise and confess that he was a Christian. "What!" said I, "ashamed to own Christ, your Life, your Saviour, your Hope! If you had found a precious pearl worth millions of rupees, all your own, you would not feel ashamed to talk about it, to tell every body about it,—and yet, how much more precious is Christ!" "Yes," said he, "I have felt ashamed to own him"—and wept aloud. We knelt together. He prayed and wept, confessed and begged pardon, and I tried to carry this poor returning prodigal's case to Him who stood with outstretched arms to receive him. Soon six others came and opened their feelings. They were in different states of mind, but all more or less deeply convinced of sin, and seemed to be earnestly seeking the Saviour. Several of them had given us great anxiety, as they had appeared unfeeling under the most solemn circumstances.

The next morning an inquiry meeting was appointed, designed only for those who had expressed their anxiety to find the Saviour. The time arrived, and sixteen of the school came in for prayer and conversation. We have had most solemn and interesting meetings, night and morning, every day since. The feeling is nothing fitful, but the blessed Saviour seems to be carrying forward a good work in their hearts. Several, we hope, have found peace in believing, though we have not as yet expressed to them such a hope. They are mostly from the age of ten to sixteen, and we feel the importance of giving encouragement cautiously. We feel that our friends in America are praying for us, and that in answer these blessings are poured out. We are now in the midst of a revival like the one we enjoyed

when Lucien, James, and several others who are now fellow laborers in this glorious work, were converted to God.

With such indications, who can doubt that God approves of our efforts to gather in the young? Many of our friends who have their representatives in the institution would rejoice to see them and hear them speak of the love of the Saviour to them. We have not time to write to each who have kindly supported children here that we have gathered in, but we earnestly hope and pray that from these tokens of the divine favor they will be encouraged to continue to aid us. The children they support may be ranging these hills and valleys as preachers of the gospel long after we are dead. O! I have so longed to meet once more in the flesh all those kind Christian friends and lovers of Christian missions that so often refreshed my spirit during my late visit to my native land! I would tell them what God is doing in Assam. Only thirteen years ago we were saying to each other, When shall we see one convert to go with us to the perishing with the words of life? Now, at our last anniversary we numbered, if not our hundreds, scores; seven native assistants were set apart to the work of making known Christ to their countrymen, and an association of churches formed. God is arousing the masses from their lethargy and leading others to seek for themselves the mercy of the Saviour;—but many a hard battle is to be fought.

Violent opposition.

Jan. 18.—The old inquirer has just come in from the village and describes the opposition of the people as fearful. The old Gohain is still firm, though the people refuse to let him read the testament in his own house, and threaten to destroy it, and to drive him and those who hear out of the village. He seems to feel that the time has come for a mighty change, and begs us all to take our weapons (not carnal) and go and take possession of the land for Christ.

The old inquirer has just handed me one rupee four annas, saved from opium

which he is abandoning, to be expended in spreading the gospel here.

LETTER FROM MR. WARD.

A view of a mission field and of a missionary life, by one in whom the excitement of first impressions has subsided, only giving place to the deeper emotions awakened by his first struggles to enter into his *work*, is always interesting, and gives a value to details that might otherwise seem comparatively inconsequential. Such is the character of the letter we here lay before our readers, though a perusal will disclose facts that do not depend for their interest on any merely personal or circumstantial incidents.

First survey of the field.

Gowahati, Jan. 26.—When I last wrote, we had been at the station only about two months, so that I was of course not prepared to speak with much confidence of my impressions in reference to the field to which I had been designated. We have now, however, been here about ten months, during which time opportunity has been afforded for more extended observation. I went out with br. Danforth in the month of August during the rains, on a tour of about a week, at which time we visited many villages, gave away books and talked some with the people.

We afterwards went with our families to the meeting of the mission at Sibsagor by way of Nowgong, and as the rivers were at full banks at the time of our first setting out, we saw all those beautiful villages on the Kulling above and below Nowgong. We also visited many other villages on our way, and on our return touched at several of the principal points, so that we had some little survey of the great field, which opportunity, together with the importance and interest of the meeting, was some compensation for the painful loss of time in making our long and tedious journey. I say *loss* because we were absent just two months, over half of which time was spent on that fearful river the Brahmaputra, where the dangers of the way were such that we could make very little use of our time, except to look for danger and oversee the boatmen through whose carelessness we were often in peril. Since our re-

turn from Sibsagor we have spent about six weeks in the jungle, so that now I can speak with more confidence of my impressions.

Immediate discouragement—Better aspects.

I confess I was disappointed, on our first arrival in Gowahati, to find so few native converts, there being only two male members of the church, one of whom had fallen fearfully into sin, so that we had only *one* to take part in our matin prayer meetings, and him a mere boy. The two female members were girls of the school. I need not tell you that those summer months brooded darkly upon our spirits. I could perceive that our associates appeared sad and disheartened, as our enemies (for such we have) sneeringly derided the apparent want of success.

As to myself, my mouth being virtually sealed with regard to the native language, I felt it my privilege to relieve br. D. of the labor in English preaching, that he might give himself wholly to the language and to preaching to the natives; which I continued to do until I began to take a part of the exercises in Assamese; since which time we share the English service alternately. But God did not leave us entirely without his witness, as you are aware that two females were added to our number by baptism, the husband of one of whom, we trust, died a believer in Jesus. We have been strengthened since our return from Sibsagor by the addition to our number of Lucien Hayden from Nowgong as a native preacher, and Biposu Judson as colporteur. Lucien is a great help to us, as from his maturity and his advantages he is quite a match for the subtle brahmins, and from his dignity of deportment he commands their respect. Biposu also possesses an excellent spirit, and we hope that after proper training he may make a good preacher; but as he is but just released from the printing office, to the service of which he was taken from being a *slave* boy, he of course has enjoyed very little opportunity for education. He is placed under my supervision

and instruction, and Lucien and Apinta, the other assistant, under br. Danforth. When we are at home we each devote an hour a day to their instruction, br. D. in doctrinal theology and I in the New Testament. We regard it as of the first importance that these young brethren, who we hope by the blessing of God are to be our future preachers and pastors, be properly instructed in connection with their efforts in preaching.

Beginnings of missionary labor—Magnitude of the field.

Thus you see we have work fitted to our hands, and we are encouraged to put forth our efforts with new fidelity and zeal. As to myself I could not of course be expected to do much at present in direct missionary work. From the time of our arrival to the first of June we were chiefly occupied in getting settled and in sickness, after which I was enabled to give my attention chiefly to study till the last of August, when we went out on our jungle tour, after our return from which we soon left for Sibsagor. Since our return to Gowahati we have been chiefly occupied in preparations for travel, and in travelling in the jungle. From these circumstances I have enjoyed less opportunity for study of the language than I had expected. But the little that I was enabled to study while on ship board has always been a source of satisfaction, and an assistance, ever since my arrival in the country. As I have directed all my attention in study to direct preparation for preaching, I have become somewhat familiar with the language of religion. I have commenced preaching and praying in Assamese, and while travelling with the assistants I have tried to tell the story of the cross and to point out the only way of salvation. In endeavoring to learn the language I try to act on the principle that not merely *studying*, nor merely *talking*, is the surest method of success, but the two combined.

—I do not see how a field of labor could be more important than this. There is not another place in all Assam

where so large a population is collected together as in this city. Here are daily crowds of people from all the surrounding country, and we can at any time go out and find a congregation. The country around Gowahati through which I have travelled opens also a vast field filled with numberless villages, where the people are mainly simple-hearted and live by cultivating the soil. When we went out, about six weeks since, the people had just commenced harvesting their rice. The immense fields of ripened grain that stretched far among the villages doubly impressed the mind with the painful thought, "Truly the harvest is great and the laborers are few." And as we went from place to place and every where, on all sides, as far as the eye could reach, beheld villages — villages — villages, — and then looked upon our own scanty number, one passage of Scripture at least lay with impressive weight upon our minds,—"What are these among so many?" "What are these among so many!"—I cannot tell you what struggles sometimes agonize the soul, as if to break through the bounds of human possibility,—to break through the barrier of a foreign language, and through the more formidable barrier of ignorant, stupid, blinded and prejudiced minds, and force into their very souls the light and saving power of divine truth. But alas! though the Samson spirit sometimes arise, yet we find that Samson's strength is far from us, and that we are only worms, such as are crushed before the moth, if left to ourselves. These defences of idolatry are impregnable to human power; and yet it is certain they are doomed to give way. But it is hard for us to go round this spiritual Jericho and simply blow the gospel trumpet, and wait for some invisible energy to give success to our undertaking. How prone we are to wish to bring some terrible battering rams of our own to bear upon these glazed and massive walls; and ere we can make one circuit we often impatiently inquire in our hearts, "What is the use of all this

blowing of rams' horns, especially when it is so hard to make any noise? What good will it do to keep telling the story of the cross in this foreign and difficult language? And when will the walls begin to give way?" Yet I firmly believe the time must come when these strongholds shall give way; for this ark of the Lord which we bear,—the word of truth wherein is the hiding of the Divine presence and power,—must at length prevail. And though our feet will often be weary, and our hearts often sad, and tears of impatience often course down our cheeks, as we gaze on the strong defences before us,—yea, though we may be gathered to our graves and others follow to take our places, yet some one will see that glorious day when the crumbling masses of opposition shall lie low.

I am not certain that any in our own land can quite appreciate the feelings of the missionary as he goes from village to village to make known to the heathen the way of salvation. I am not sure that they can know the precise nature of those feelings that *force* him to lift up his heart in earnest prayer as he walks by the way, or enters their villages and endeavors to interest the people upon the great subject of the soul's salvation. It is here, if anywhere, that human agency looks meagre, and the heart is made to cry, "O God! incline them to hear—arouse their minds—soften their prejudices,—alarm their consciences—and help us to speak to them in love—and hold up our faltering faith!"

Reception by the people—Encounter with a brahmin.

We meet with almost every variety of reception. Sometimes they will be so busy about their work that they will beg you to go away; at another time they try to divert attention to something secular; at another you meet a company of attentive hearers. I might mention many incidents as examples. I will allude to one.

I went one day with the assistants a few miles from our tents to a market

which is held twice a week at certain places. Here we found several hundred people gathered together from the surrounding villages. We went about among them and distributed books and tracts to all who could read, after which I said to Lucien, "Let us go a little aside, out of the crowd and rabble, and preach to the people who may gather around us." We did as proposed, and were soon surrounded by a large company of people. Among them was an old brahmin of the class called "bhokots,"—a class who have given themselves up to religion and live entirely by begging, and whose right to live upon the charities of the people none deny. He had a string of a kind of beads about his neck, which was the badge of his holy order, and the sign of his sacred character, and in his hand he had a little fife. He made his way through the crowd and approaching me began to pipe. In half a minute he stopped, and stepping up to me said, "Give!"—about after the manner of a rude boy who should say, "Hand over!"

I said to him, "Why should I give to you? You are not lame, nor blind, nor a leper." Whereupon he stepped forward still nearer, and with an impertinent air said, "Why don't you give?" I replied that I had not come to give them money, but to give books and to make known the true religion.

He then assumed an air of *authority*, and looking me boldly in the face exclaimed, "What business have you here?" I replied very mildly, "I am here to make known the true religion." He then repeated the same question a second and third time, "What business have you here!" I then asked him, "Who are you?" He replied, "I am a member of God! therefore I have a right to ask and it is your duty to give."

"Ah!" said I, "you are a brahmin, are you?" for they claim to be members of God and to have sprung from his head.

"Yes," said he, "I am a brahmin, a member of God! Your things are not your own; they are God's, therefore I have a claim upon them."

"Ah!" said I, "now I understand your character. You are one of those who live upon other people's property and practise extortion upon the poor. It is true, all things are God's, but what he has committed to one man another man has no right to interfere with. What he has given *me* is not *yours*; and as to your being a limb, a member, of God, I know that you are a great sinner and he will bring you to punishment."

He then attempted to appear very learned, and to make his defence by quoting sanscrit from the Shasters, and as I, of course, could not understand him, and knowing his design, I replied to him in English, a very effectual way to make them ashamed of their vanity. As he looked rather blank, "What!" said I, "don't you understand English! Then it seems you have not gotten *all* knowledge yet." "No, Sahib," said he, as the whole company laughed at his awkward position. "What!" said I, "a member of God, and have not all knowledge!" I then endeavored to show him that he was a poor wretched sinner, and that instead of his being what he supposed himself to be, the wrath of God was resting upon him. Still, he disputed with great spirit and self-confidence, and as I could not well understand all he said, I told Lucien to address him, telling the old man that what I wished to say, he could say better in Assamese than I could. Lucien commenced with him by showing that the scriptures in which he trusted were not of God, but full of errors, inconsistencies and contradictions, and that the deities in which they trusted were according to their shasters sinners of the grossest character; that their religion furnished no atonement and that by it there could be no salvation.

The brahmin subdued by the story of the cross.

The old man disputed very fiercely and occupied a great share of the time; but as one proof after another was adduced he began to change his tone, and presently turning to me said, "I wish to go now; I have a great way to get home."

“But wait a few minutes,” said I, “and you shall hear how you can obtain salvation.” From shame the old man staid and listened, at first occasionally interrupting, but finally became quiet.

Lucien then proceeded to lay before him the only way of salvation, which he did very happily. As he followed the history of our blessed Saviour from the throne of heaven to the manger and thence through his holy life, and delineated his Godlike character and related some of his miracles of mercy, I saw that the old man’s attention began to be deeply enlisted, his knitted brow was relaxed and his countenance placid. But when the nature of the great atonement for sin was unfolded and the sufferings of Christ which he endured voluntarily for guilty sinners; as he was led through the scenes of the Saviour’s nailing to the cross, of his death, in which he took upon his own body the sins of the whole world, and his resurrection, in which his divine power was displayed, I saw the tears start from the old man’s eyes; and as the necessity of repentance and faith in this great atonement was set home, he wept, and tears filled the eyes of many also in the listening company around. The old man was quite broken. He apologized to me for his rudeness and acknowledged that the doctrine was good.

TELOO GOOS.

LETTER FROM MR. JEWETT.

Tokens of Divine favor at Nellore.

Sungam, Jan. 9, 1852.—Br. Day and myself have commenced a missionary tour among the numerous villages on the Oodigherry road. We enter upon this work in confident expectation that our labor will not be in vain in the Lord. We have already, since the year came in, experienced tokens of the divine favor which ought not to pass unrecorded.

We set apart the first Monday in the year as a day of fasting and prayer for the conversion of the world, and requested the native Christians to unite with us. There was also a man present from the

vicinity of Ungole, eighty miles distant. He professes to be an inquirer,—says he received portions of Scripture which had been brought there from Nellore by some of the villagers. Being convinced that the Hindoo religion is false, he has broken caste and prays to the God of heaven. He may be one whom the Lord hath chosen to be a light to his countrymen. Several of the boarding scholars seem to be impressed with a sense of their need of salvation. Some of them seem to love the place of secret prayer, and we hope they are taught by the divine Spirit.

Forsaking all for Christ.

Sing, a young man of high caste, who has been employed by us at different times, and who has been constantly with us for several months past, has been the subject of special prayer. On the first Monday of the year he prayed publicly with the native Christians. On the following day his relatives came, weeping and entreating him to return home with them. He asked them if he had committed theft or murder, that they should thus weep and lament. He told them plainly that he must seek the salvation of his soul and entreated them to go with him in the way to heaven. Having tried, without success, to persuade his wife, mother and brother, to break off from idolatry, he determined at all hazards to become a follower of Christ. His wife left him and returned to her father’s house. His brother threatened to kill him. That he might for a season escape the violence of his relatives, he asked leave to go with us on our missionary tour as a tent pitcher.

On the morning of the 7th he set off with the native assistants for Sungam. As there was danger of his being pursued by those of his caste I accompanied them, with some suffering from the heat of the sun, which is withering to foreigners after eight or nine o’clock in the morning. Being weary with our journey we sat down under a tree and took breakfast. As I saw Sing eat with the native Christians I was filled with emotions of *anxious* joy; for by that act the

chain of caste was forever broken. We all knelt down and returned thanks to God for the victory. We had much profitable conversation on the way. "Well, Sing," said I, "when were you satisfied beyond all doubt that Christ is the only Saviour and Christianity the only religion?"

"More than six months ago."

"Now that you have broken caste, your friends will all forsake you as an apostate from their caste and religion. You do not anticipate any more trouble from them, do you?"

"Sir, there are many of the same caste in every village near Nellore. They will consider me a constant disgrace to them, and hence may be induced to seek my life."

I cautioned him against trusting in the sacrifices he had made, or in anything short of a change of heart and a holy life as the ground of hope that Christ had forgiven his sins; and tried to encourage him to follow in the footsteps of the noble company of martyrs and confessors, who, fearing God, feared not the wrath of man.

The hearts of opposers softened.

We halted at Doovoor about noon, intending to pursue our journey in the evening. Before we were ready to start, Sing's mother, brother and other relatives came up. They said that Sing was indebted for money borrowed at the time of his marriage, that a lawsuit was to be brought against him, and if he did not pay he must be cast into prison. I quietly reminded them that we were under British law, which would scrutinize their action and defend the innocent; that surely he could not pay borrowed money (only fifteen dollars) if he were imprisoned. I reminded them also that he had broken caste in order that he might seek the salvation of his soul, and urged them to forsake idolatry and go with him to heaven. They all became softened. The brother begged me to forgive all his offences against me. The mother wept freely. In the most plaintive manner she said, "Sing is no longer

my child; I deliver him up to you." I gave them a supper. Sing gave them a present of three rupees and a handkerchief, and then they took leave and returned to Nellore. I thought, Surely Esau's heart has been softened in answer to prayer.

GERMANY.

LETTER FROM REV. F. WEGNER.

Persecutions in Mecklenburg.

The following letters addressed to Mr. Oncken, by whom translations were forwarded, will throw some further light on the state of things in various parts of Germany,—the encouragements that invite and the obstacles that repel our brethren in their ministry. The Grand Duchy of Mecklenburg-Schwerin, where the writers are laboring, was among the first to begin the recent career of intolerance on which greater sovereignties have since entered.

Ludwigslust, Feb. 27, 1852. — Some time ago it was my pleasing office to inform you that our prospects with regard to religious liberty in Mecklenburg were brightening. My assertion was founded on the promise of the government that a constitution as Baptists should be granted us. As, however, the aspect of things has since then entirely changed, I with deep regret recall my words.

Conversion of a "freethinker."

It was in accordance with a wish of the brethren at Eldena, that I spent Lord's day the 22d inst. with them, and baptized the wife of our venerable friend B. A young lady, Miss K., who had requested us to inform her when a baptism would take place, was present at the ordinance. She is the daughter of an officer in the customs. Half a year ago this person was a Freigeist (freethinker), such as there are at present alas! thousands in our country, who deny the existence of God and the Saviour, of eternal life and eternal perdition. The last spark of religious faith had been almost extinguished in Miss K. by intercourse with intellectual but unbelieving friends. Her first salutary impressions with regard to divine things were from conversations with br. T., to whom she had avowed her infidelity, and whose words of remonstrance and admonition

became spirit and life to her. As she was unacquainted with any other of our brethren, and had never attended our services, I visited her, and was much gratified by her childlike reception of the truth as it is in Jesus. When she came to Eldena shortly afterwards, to be present at the baptism of br. B.'s wife, she communicated to me that she had found peace in believing, and desired to be examined and baptized as soon as possible.

A meeting broken up — Arrests.

On Sabbath morning the 22d inst., a meeting was held at br. W.'s house at which thirty to forty persons were present. In the afternoon a similar service was held, but which passed off less peaceably. We had already commenced by prayer and praise, and I was about to give out my text, when suddenly the door of the apartment was thrown open, and several soldiers and a *gensd'armes* rudely entered. The *gensd'armes* held in his hand a paper from the magistrate of the Grabow circuit, authorizing him to dissolve our meeting. My first impulse was to continue the address, but when our enemies began to use violence I at once desisted and said, "Dear friends and brethren, *we* may not employ force in opposition to the powers that be. Let us now quietly return to our houses." The congregation then dispersed, amid the hootings and shouts of the mob in the streets. I went with several friends to br. B.'s house to remain there until the following morning.

At seven in the evening a report reached us that br. T. and Miss K. (who had escaped to another house) had been taken prisoners, and a quarter of an hour later we heard the tramping of soldiers approach our asylum. Soon they entered the room we were in and inquired whether there were any strangers present. All were silent. Then turning to me they asked my name, and on learning it to be Wegner, from Ludwigs-lust, they declared me to be their prisoner. I wished to produce my passport, but remonstrance was vain. I was

escorted to a public house where our two friends were already in confinement. Here we were guarded by *gensd'armes*, and the profane language we were compelled to listen to made us almost long for the solitude of the dungeon that awaited us. On Monday morning we were asked whether we preferred to ride or walk to Grabow, which is several miles distant. As the night had been cold I advised my companions to walk; besides, we should have had ourselves to defray the expense of a carriage. But our dear brethren, who had found some means of access to the room we were in, no sooner heard a carriage mentioned than they hastened to procure one for us, and we soon after parted from them with tears of joy and sorrow and took our seats in the carriage, two soldiers with loaded muskets being seated behind us. During our journey they asked us to explain to them the difference between our faith and that of the Lutherans, which I endeavored to do, with frequent reference to the Scriptures. An eager interest gradually took the place of idle curiosity in their manner, and during the remainder of the way they treated us very civilly.

Examination of the prisoners.

At eleven o'clock A. M. we reached Grabow, and descending from the carriage at the gates of the city walked to the town hall, where we were delivered up by our escort to the authorities. The chief officer, however, being absent, we were at once conducted to the jail, our pockets searched in the presence of the soldiers, and every thing, even the little money we had with us, was taken away. Then we were led each into a separate cell and the heavy bolts turned upon us. We had not been here long before we were again led out and taken to an office of the judicial court, where br. T. and Miss K. underwent an examination that lasted three quarters of an hour. *They* had been arrested for having entered Mecklenburg without a passport, although they are Prussians, and as soon as they could legitimize themselves, that is, pro-

cure the necessary credentials, they were dismissed with an injunction never to attend a Baptist meeting in Mecklenburg again. I was next summoned to appear, and a multitude of questions relative to the object of my journey to Eldena were put to me. I was asked whether any person besides myself had preached yesterday, and whether I had preached and baptized on my own motion or at the instigation of any one else.

Qu.—Did any one assist you at the baptism?

Ans.—No.

Qu.—Why did you not quit Eldena as soon as you had performed the act of baptism?

Ans.—Because it is against my conscience to travel unnecessarily on the Sabbath.

Here the examination ended, and I was remanded to prison until my next citation.

Prison experiences—Their sentences.

The jailer, at the command of the officer who had examined me, took me to a cell where there were two culprits, one accused of theft and fighting, the other of some minor offence. The cell was barely large enough to hold three persons, the walls were high and thick, and a feeble light was admitted by a small skylight. A narrow board reaching from one wall to the other served both as chair and table. The bed consisted of a thinly filled straw sack that did not shield me from the damp of the floor. Cleanliness was out of the question, as prisoners are admitted in any condition, and it was necessary in order to keep off the cold to retain every article of clothing during my imprisonment. The fare was of such a description that a strong healthy man might exist on it, but my weak health would not admit of my taking much. We received our food through a small trap-door in the wall, and as we had no candle we were obliged to *feel* for our supper. But I experienced that even amidst such inconveniences it is possible to have sweet communion with God, and as I lay on my miserable pallet,

unable to close my eyes, I remembered that the apostle Paul was confined with his feet in the stocks, and that even our adorable Saviour said, The Son of Man hath not where to lay his head; and the contemplation of sufferings infinitely greater made me forget my own.

Before I was again summoned to the presence of the chief officer Brn. B., F., V. and W. had been examined and their evidence found fully to agree with mine. Sentence was at length pronounced on me to this effect: That, as I had been the chief instigator of the baptismal act, and had held an anabaptist meeting, I should be imprisoned for eight days, receiving only bread and water every alternate day. Brn. F., V., B. and W. have been sentenced to eight days of milder imprisonment and to pay one half of the expenses connected with our examination, while I am to defray the other half. Brethren, pray for us and aid us by your counsel and action.

Fresh sentences—Right of marriage denied.

Brn. V. and F., who since the above took place had gone to a neighboring village to speak and pray with the people, have in consequence been sentenced to three days' imprisonment. With respect to our marriages, we have been informed that neither will the clergy marry us, nor are we permitted to have the ceremony performed by our own ministers. Br. D. must therefore give up his present situation because he cannot be married. The minister of state has advised him to emigrate to America with his bride, and the Upper Church Councillor has told him that he will do all in his power to prevent his settling here.

LETTER FROM REV. J. SICK.

The following letter, from Kletzin, near Weimar, dated Feb. 17, relates additional instances of the severity with which the Mecklenburg authorities restrict dissenting movements. The originals both of this and the preceding are published in the March number of the *Missionsblatt*, edited by Mr. Oncken, at Hamburg.

Spiritual prosperity.

On Christmas day we had a tea meeting at Kletzin, not exclusively for the

church, but also for such of the congregation as felt sufficiently interested to be present. We had agreed to give brief addresses, and thus the evening passed in prayer and singing and speaking of Him whom our souls love. Our gracious Lord shed rich blessings upon us, and streams of living water flowed. I must not omit to mention that we had determined a week before our meeting to entreat the Lord in private richly to dwell among us, for we all needed to be roused from the spiritual coldness and torpor that had crept over us of late. Thanks be to our Father in Jesus Christ, that we felt where the want lay. Spirit and life were awakened in us, and even many of the strangers present were so affected that they have since then, notwithstanding the derision of those around them, made no attempt to conceal the impressions they received.

On their return home several of these friends sent me pressing invitations to preach at their several villages. Br. Kleppe and myself therefore applied to the ministry for permission to preach, which was granted on condition that we would admit no strangers to our services; but we could send none away who applied for admission; on the contrary we were willing, most willing, to warn them of the destruction that would inevitably follow a course of sin and rebellion against God. With gratitude we may also record that God has not left our imperfect labors unowned. Three persons have applied for admission to the church. Two of these have long sought and now found the Saviour to their own and our great joy; the third candidate for baptism is my dear wife. Unaided, I feel incapable of thanking the Lord worthily for his incomprehensible mercy and goodness. Join with me, therefore, in presenting the incense of gratitude at his footstool. Several of the meetings we held were crowded to excess, and those who could not find room within the house listened at the windows.

Persecution of two children.

At Brühl br. Kleppe held a meeting at the house of a Christian friend named R.,

and sr. T. from Neuhaß invited two persons to attend, who, however, did not come. Br. K. and myself also embraced every opportunity of inviting the villagers to be present. We escaped unpunished, but sr. T. has been imprisoned six days for giving the above-named invitations. A short time ago she was imprisoned one day for not permitting her children to learn the Lutheran Catechism. The notary who examined her wished to keep her shawl to pay the costs. While our sister (a widow) was detained in prison, her two younger children, a boy twelve and a girl ten years of age, were detained for a whole day at school to compel them if possible to learn the catechism, and were threatened with being thrown into a cellar if they did not yield, but hitherto they have remained steadfast. The superintendent has authorized the schoolmaster to punish the children, and this plan was adopted from the ninth to the twelfth of February, but without success. The guardian of the children provided them each with a catechism and sent them to school, where, as they still refuse to learn, they were not only beaten with a stick but the master struck them with his hand in the face. Their guardian continued nevertheless to send them to school, driving them out of the house, and frequently scarcely leaving them time to take their dinner. He also pulled the boy by the hair and struck his face, so that the children are quite intimidated and will not leave their mother's side. A short time ago I asked the little girl why she would not learn the catechism. She replied, "Because I do not believe what it says, that is, that the clergyman can forgive my sins." I must also add that these children are very well behaved and have never before incurred punishment at school. They seem to be seeking the Lord. The boy especially prays often and earnestly, and his mother has often found him in retired places on his knees. Their mother has been fined and a part of her furniture confiscated to cover the costs which she has refused to pay. Should all attempts

to force the children to learn the catechism prove fruitless, they are to be taken from their mother and committed to strangers. They are also prohibited to go beyond their own village, that they may have no opportunity of intercourse with us. Now, my dear brother, this teaches us to pray, and do you pray with us, that these young friends may not be come the victims of Satan's devices.

Vigilance of the clergy—Fines for administering the ordinances.

Our dear sister R., at whose house the meeting was held, who was an authorized nurse, has been deprived of the privilege of following this business. Every thing we do or say is reported to the government by pastor Plass, who acts as a spy upon us. It is in consequence of his vigilance that the brethren T., K. and myself were called to account for admitting non-members to our meetings, and for having had the Lord's Supper at my house. For the latter offence I have been fined one hundred dollars, and the other brethren each four dollars and to pay the law-expenses. We now wish to apply to the Grand Duke for remission of these fines and for protection for the children. But above all, remember us in your intercessions at the throne of grace!

GREECE.

LETTER FROM MR. ARNOLD.

Athens, Feb. 6th, 1852.—My Greek service has been uninterrupted from its beginning here. The largest number in attendance at any time is seventeen. Among these are some who were most active in exciting the last persecution of Dr. King. Hitherto they have behaved quietly and listened with attention: what their ultimate intentions are we must leave to the future to determine. We can hardly expect to enjoy very long the quiet which has hitherto been our portion. But though men rage, the Lord reigns and shall reign forever; and this shall quiet us more than all else can disquiet us. I have two inquirers who come to me twice

a week for private religious instruction and conversation. One of them appears particularly encouraging. Both are students in the Gymnasium here from C.

We are well and happy. I wish to express this last with emphasis. I have enough to do, and all missionary work. On this account, while I miss many social and religious privileges enjoyed in Corfu, I am much happier here than there.

Of Kynegos, whose expulsion from Zante under circumstances of violence and personal danger will be remembered, Mr. Arnold writes:

With some faults common to his countrymen generally, and others more peculiar to himself, I regard him as a brother in the Lord and a fellow helper of the truth. He was lately exposed to personal danger again for the truth's sake. A young man who has been in the habit of reading the Scriptures with him, and of attending my service, was so turned against him by the representations of some Zantiote gentlemen here, who profess great zeal for orthodoxy, that he fell upon him one morning as he entered the house of his mother, and gave him a severe blow on the head with some household weapon which came first to hand, and when br. K. seized him and held him fast, he *bit* him in the hand and arm so that he still bears the marks of his teeth. The police, hearing the noise, came to the rescue; and the young man would have been punished as he deserved, had not brn. K. and S. interceded for him and obtained his release. He now seems very sorry for what he did, and very indignant against those who by their malicious slanders instigated him to the act.

Trial and sentence of Dr. King.

In the ensuing communication a clear statement is given of the action taken against the Rev. Dr. King, Missionary of the American Board, whose persecutions have naturally excited general public attention.

Athens, April 6.—My last letter was written on the 6th ult., the day after the trial and sentence of Dr. King. He went to prison a few days after; and after having made his appeal to the Arcopagus, he was permitted to occupy a room at the

police office instead of the common prison for felons. Before his term of imprisonment had expired, however, he was taken ill, and was then permitted to go to his own house where he has remained till now. His appeal was argued before the Areopagus on Monday, the 22d ult., in a very able manner on the part of the appellant's counsel, consisting of six of the most eminent lawyers of Athens. Only two of them, however, spoke. The condemnatory sentence against which Dr. K. appealed was founded on two articles of the penal law, one of which is directed against those "who attack by contemptuous scoffs and malevolent expressions the religion of the Greek Church, or any other religion tolerated in the kingdom." The other article is directed against those "who utter principles, opinions and sentiments subversive of all religion and morality." The specific charges under the first article, as presented in the sentence of the lower court, only amounted in fact to this,—that Dr. K. had *disputed* certain articles of faith held by the Greek Church. The charge of using "contemptuous scoffs" (περιφρονητικῶν χλευασμῶν) was in fact dropped from the sentence, and only the milder one of using "malevolent (or hostile) expressions" (δυσμενῶν ἐκφράσεων) was retained. In regard to the latter article no specification whatever was made in the sentence, but only the indefinite statement that Dr. K. "by the *general tenor* of his preaching expressed principles, opinions and sentiments contrary to the foundations of religion and morality."

Grounds of defence.

The chief grounds on which his counsel based their defence were the following: That the lower court had exceeded its powers, by putting Dr. King on trial for the violation of the latter article, which the Areopagus had already, on the previous appeal, declared not to be applicable in the case; that the re-introduction of that article could not be justified on the ground that new evidence had appeared against Dr. K. since that decision of the Superior Court,—for, first, such was not the fact, and secondly, had such been

the fact, then Dr. K. would have been amenable to a new action *ab initio*; that the former article was not intended to prohibit *discussion* and *comparison* of different religious beliefs, as was manifest from its not being limited to the Greek Church, but extended also to all other *tolerated religions*; that the very principle of toleration implied the liberty to discuss religious differences; and indeed that it was a part of a man's religion to explain wherein he regarded his own as true and by consequence others as false; that Dr. King's offence amounted only, by the very terms of his sentence, to the *denial* of certain doctrines of the Greek Church, and could not be justly characterized as "malevolent expressions;" that as to the latter article said to have been violated, admitting the legality of its re-introduction by the lower court, it could not apply to Dr. K., because it was evidently directed against blasphemers and atheists; because it was self-contradictory to charge Dr. K., under one of these articles, with being a zealous religious propagandist, and under the other, with being an enemy of all religion; and in fine, that Dr. K. could be made out to be a person dangerous to the public morals only on the arrogant and absurd ground, that whoever was not of the Greek Church must necessarily be irreligious and immoral. These were the chief grounds of the defence, in reply to which very little was said by the king's attorney; so little, indeed, and so indifferently, that I inferred an understanding between him and the court to reverse the sentence, and I left the court room much more sanguine in respect to the favorable issue of the appeal than I was when I entered.

The sentence confirmed—Its injustice.

On Thursday, the 25th, I was surprised to learn, on going to the court room, that an unfavorable sentence had just been pronounced,—that the sentence of the lower court had been confirmed, with only this modification, that the latter article of the penal law was again declared to be inapplicable to the case of Dr. K. Thus while the court took away one

half, and that the stronger half, of the justificatory grounds of the sentence, they confirmed the sentence itself *in toto*. Dr. K. immediately entered his protest against this unjust decision in the name of the United States government, whose consular agent he is, and sent this protest to the minister of foreign affairs. He is allowed fourteen days to make his preparations to leave the country. This period will expire tomorrow. Dr. K. will remain in his house until a police force comes to remove him from it. It may be that the government will interfere, by giving secret orders to the police to take no action in the case, but I hardly expect so much lenity as this. And even if it should be so, Dr. K.'s position will be a very uncomfortable one, not knowing from day to day but he may be required to leave at the shortest notice.

This sentence of Dr. King seems to us so unjust that we have thought it right to address a memorial to our government on the subject, stating the principal points on which we think he has been unjustly treated. Rev. Mr. Hill kindly consented to draw up this memorial, which will be sent to-morrow through our minister in London. It is signed by Mr. Hill, Mr. Buel, Mr. Baird, and myself. We have done this entirely independent of Dr. K., and even without his knowledge. If nothing can be done to redress the wrong done in this case, we have none of us any guaranty for our rights, our liberty or our safety. If a few evil-disposed men conspire together to come to my house on Sunday at the time of my service, and to make such a disturbance as to require the interference of the police; and then I am to be called to account for this, tried, sentenced, imprisoned and banished, as a punishment for being so annoyed, then we are not living under the protection of law, but at the mercy of a mob. Yet this is just Dr. King's case. Just such a preconcerted tumult took place at his house on Sunday the 23d of March, 1851. He succeeded in dispersing the populace by hoisting the United States flag; and now this very occurrence is brought against him to

prove him a disturber of the public peace, and the ringleaders of that disturbance are the witnesses against him. If the calling in question an article of faith professed by the Greek Church is to be treated as a penal offence, then let the article of the Greek constitution which proclaims the toleration of all religions be blotted out. If a man is not free to utter in his own house his religious principles, in the hearing of those who choose to come and hear him, then let that other article of the constitution be blotted out, which declares that every man's house is inviolable. Observe, that no charge is brought against Dr. King for *proselytism*, the thing expressly prohibited in the constitution of Greece. Observe, that during the period embraced in the indictment (the years 1850 and 1851,) his preaching has been confined to his own house. Observe, that the Roman Catholic priests are not prohibited from preaching in their churches, here in Athens, and elsewhere in Greece, in the Greek language.

Public opinion—Causes of the present intolerance.

The Greek press, with the exception of the "Age," the principal organ of the persecuting party, have not undertaken to justify this proceeding. Several leading papers have spoken strongly against it. One of them puts the question thus "Has Dr. King, by his preaching and expounding the Scriptures in his own house, agreeably to the doctrines of the church of which he is a minister, transgressed the limits of that toleration proclaimed by the constitution? In our conscience we believe he has not." The same paper asks, "Might not a little more impartiality, not to say severity, on the part of the presiding judge, have repressed the tumultuous vociferations of the mob?"

No,—it was not to gratify public opinion here, that Dr. King was tried, convicted and banished. I believe it was rather a part of that extensive plan of tyranny which lately banished the Scottish missionaries from Pesth, which a few weeks ago drove the Polish refugees from

Athens, which on the very day of Dr. King's committal to prison expelled the Italian refugees from this country, and which has lately done and is now doing, in different parts of Europe, so many like things to oppress those who are known or suspected to entertain the religious principles of Protestants or the political principles of republicans. We believe there is a power behind the throne, even, at whose suggestion, if not dictation, these things are done. However this may be, it is evident that those in power here just now are not backward to engage in such measures. Ever since that late act, by which the Patriarchate of Constantinople acknowledged the independence of the Greek Church,—thus virtually assuming that it had *no right* to its independence before, and actually leaving it less independent than before—new courage has been given to the enemies of religious liberty, and they have undertaken bolder measures. But we do not believe that their triumph will be complete, or, if it should seem complete, that it will be lasting. We still labor on in hope, determined to work while the day lasts. And we hope it will yet last a great while. For this we trust there will be more fervent prayer than ever at this time. If the Lord *at this time* send deliverance and disappoint the enemies of the truth, a great and effectual door may be opened here, in spite of the many adversaries. We hear rumors that we are to be the next victims; but hitherto our services go on as usual, without interruption or annoyance. "Brethren, pray for us, that the word of the Lord may have free course and be glorified; and that we may be delivered from unreasonable and wicked men."

LETTER FROM MR. KYNEGOS.

Mr. Arnold forwards a translation of a letter from Kynegos addressed "to the Baptist Christians of America," and also some extracts from his journal. The length of these documents seems to call for their abridgment, and we therefore select only such passages as are of the most general interest.

You have heard how many persecutions I have suffered, and the steadfast-

ness with which, by divine grace, I have been enabled to endure them. I chose to obey God who is able to torment both soul and body, rather than those ungodly men who are able only to torment the body; and they have tormented me in various ways. Now, however, since the Lord has been pleased to preserve me in life and safety, and to pass through the year 1851 without meeting with any untoward event, and to enter upon the year 1852 with the same faith in that Lord who was offered on the cross to save sinful and rebellious man;—I have resolved, as in duty bound, to write to you, to give you a more particular account of myself.

I do this because I am well assured that you are interested in knowing whether the work of the Lord is advancing here, where, according to the testimony of "the People's Journal," the religion of Christ has assumed the form of a heathen system. See what the above-named paper says in its 196th number:

"We find fault with other sects because they send preachers of their doctrine to the east, to Turkey and Greece. But why do we not ourselves send preachers? By the express command of the Lord the apostles and disciples went about the world, teaching the word of God. Why do we not imitate these great teachers of Christianity, these noble preachers of the gospel? The gospel has not been preached in all the world; or, if it has been preached, it has been preached in a corrupted form. The gospel must be preached to all the world, and after that, according to the infallible word of Jesus, the end of the world will come. Why then do we not obey this great and essential command of the Lord, but remain idle and spend our time in trifling disputes about the anise and the cummin,—whether it is lawful to eat with unwashed hands, or whether it is necessary to make a pilgrimage to Jerusalem.

"Truly, the Lord has no followers more zealous than we, so far as professions are concerned, but profession is all the tribute we pay him. We are the *rock* on which fell the seed that withered because it had

no moisture. Certain outward forms declare that we are Christians; but neither our heads nor our hearts are truly Christian."

To such a place, then, where the people are shown to be Christians only by certain external forms,—that is, where they profess that they believe in God, but by their works deny him,—have I come to take up my abode and to disseminate the truth of the gospel.

As the Greeks boast not a little that their ancestors were the only men to whom wisdom belonged of old, and that they alone communicated the light of science to all the rest of Europe; so they boast likewise that their ancestors received the only true form of the Christian religion. And this their religion consists, according to the confession of the afore-said journal, in certain external forms.

The Greeks, moreover, as they are forward to show their self-complacency in boasting of the great knowledge and wisdom of their ancestors; so they are no less forward to show their jealousy of the slightest attack on their established religion.

From these things it is manifest that great obstacles are to be encountered by the preacher who undertakes to proclaim the true religion of Christ to such boastful men. Hence also such a preacher needs to have, in addition to the other qualifications for his office, great prudence.

Mr. Kynegos gives some account of conversations with different classes of persons, a more vivid notion of which will be gained from the extracts that follow from his journal, and of the three young men alluded to by Mr. Arnold. After alluding to the fact that the persecution in Zante was followed by the addition of three young men to their number, so that "instead of gaining anything, Satan lost ground," he concludes:

At the present time we Greek Baptists are seven in number, and through us the truth of the gospel will be disseminated here. Of this number one is now in your country, two are in Smyrna, two here, one in Patras, and the youngest and most recently baptized of us all, in Zante. It has happened to us as it happened to the apostles and other Christians at the mar-

tyrdom of Stephen. Then all the disciples were scattered abroad in consequence of the great persecution, except the apostles. But this, instead of a cause of harm, only became the occasion of their bearing more fruit. Because "they which were scattered abroad went everywhere preaching the word." (Acts viii, 1—4.) I hope it will be the same with us who are scattered on account of our faith. May the Lord enable us to disseminate the word of God through all Greece.

These things I write unto you, my beloved brethren, beseeching you to "pray always, with all prayer and supplication in the Spirit for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel" to my fellow countrymen.

EXTRACTS FROM MR. K.'S JOURNAL.

Oct. 20, 1851.—This morning I paid a visit to my friend the priest, and had much religious conversation with him. He now begins to think of putting off his sacerdotal dress and protesting against the errors of the Greek church: but he will not do this either here or in Zante, because he is afraid of persecution. He says that as soon as he finishes the studies of this year he shall leave for Zante, and go thence to Malta.

Nov. 3.—About ten o'clock this morning I went to visit the mother of young I. P. with whom I read the Scriptures regularly. After the usual salutations she said to me: "This morning my son came and told me that yesterday afternoon he went with two of his fellow countrymen to hear the discourse of your friend the American and was very much pleased. He told me moreover that one of his companions was displeased, because he understood the preacher to say that we must not confess to the priests but to God alone. My son told me that he had quite a dispute with this man, telling him, in the first place, that the sermon did not touch upon that subject at all; and in the second place, if the preacher had said this he would only have uttered

gospel truth; for Christ did not tell us to confess to a priest, who, after he has heard our sins one by one, goes about telling them in the companies which he frequents. I told him," she added, "You have answered very well, my child; for it is not a good thing to confess our sins to a fellow creature, who himself is guilty of the same and has the same need of confession." This woman often converses with her husband upon religion, and tells him we ought to pray only to Christ, because he alone has all power in heaven and earth. She also tells him many other things for which he calls her an unbeliever and says that God sends the fever upon her as a punishment.

SHAWANOE MISSION.

LETTER FROM MISS MORSE.

Mortality among the Delawares—The darkness of paganism.

Briggsville, Jan. 28, 1852. — The "angel of death has spread his wing" over our people, and many a heathen soul, within a few months, has been called to test the efficacy of his religion in gaining for him a world of happiness beyond the boundary of time. We often read and hear of the simple and pure faith of the Indian in the Great Spirit, as something which may supply the absence of a knowledge of the gospel; but, ah! there is in it no power to renovate the heart,—no power to control the life. "It were better to pause," says one writer, "before we disturb their pious trust, to introduce a more complicated but less pure faith." This does better for the rounding of a period than for fact.

"He was a juggler and did not believe on Christ, so he cannot go to heaven," remarked one of the girls to me the other day, on hearing of the death of one of that class of Delawares. "It is too late to repent now," said another, thoughtfully. No death occurs but the children speak feelingly of the prospect of eternal gloom that opens before the unbeliever, in contrast with the everlasting joy which is the portion of such as believe the gospel.

Our kind Preserver has rebuked the destroyer for our sakes, for though surrounded by the ravages of death, we, as a family, have been mercifully preserved, no case of sickness, of serious moment, having occurred in our circle of Indian children.

Briggsville school.

Our school in its essential features, continues as when I last wrote. We have been able to secure more uniform attendance the past year than in any preceding, though not to the degree we desire. The class of girls between the ages of eight and thirteen gives us much pleasure, not only in relation to intellectual advancement, but also in the correctness of every-day demeanor. A desire to do right is apparent, and when they fail in any respect they are evidently ill at ease until forgiveness is sought and obtained.

This, to us, is the more pleasing for being the reverse of dispositions formerly manifested by the same girls. We read in this an indication of a better state of heart. Prayer has become a uniform practice. Morning and evening they retire by themselves to engage in this exercise. The larger girls also pray with the smaller ones in an appropriate and touching manner. How much is to be attributed to the force of education we are not able to judge, but the performance of these duties being entirely voluntary and continued for more than a year and a half, it would seem that there must be a divine and gracious influence prompting and guiding their young hearts in the path of peace.

Very few adult Delawares have been reached directly or indirectly by education. Especially is this true of the females. Consequently we are the more solicitous to retain the girls until their characters are matured under the influence of Christian principles, that when they go from us to take part in the duties of active life, they may shed around them a healthful and saving moral influence, thus doing much to elevate the mass. Each year our conviction deep-

ens, that Indian youth possess natural ability to go as far in intellectual pursuits as their neighbors of fairer skin. Suitable *opportunity* is unquestionably the only thing wanting.

The apparatus, so kindly furnished, has been of great service in fixing in the mind principles which otherwise would have been dimly, if at all, perceived. The orrery is of unfailing interest in school. I have sometimes misplaced the planets and satellites for the purpose of testing the children's knowledge, which has led, in every instance, to a correct arrangement of the parts.

The study of the Scriptures apparently takes a deeper hold upon the minds of the children than hitherto. Maps of Palestine and central countries mentioned in the bible, together with an Illustrated Bible, have added materially to the interest with which the study of the Word of God has been pursued.

We have in reading, 25; arithmetic, 17; writing, 15; composition, 15; geography, 15; and the whole school are

taught, orally, various miscellaneous subjects.

Out of school hours the scholars attend to work adapted to their years. The girls make and repair their own and the boys' garments, so far as time will permit. They use the needle with much skill and neatness. Fine needle-work, especially, is executed with admirable taste. One girl, the present term, has nearly completed a steel purse for her father, he furnishing the materials.

My recital of the every-day affairs of our school may be tedious, but indeed these *little* things, combined, are the sum of all my duties. And were I to wait until I could inform you of some *great* thing done by me, I fear I should never write more. Month after month and year after year, I go on, hoping to *aid* in fastening some right principles in young minds, or induce some of these prairie children to love and praise the Lord Jesus, thus uniting their hosannas with those in the temple, whose joyful praise he accepted in the days of his earthly sojourn.

MISCELLANY.

GEOGRAPHICAL DISCOVERIES IN SOUTH AFRICA.

In the summer of 1849 Rev. David Livingston, of the London Missionary Society, penetrated into a region further to the north from the Cape than any Europeans had hitherto done. He discovered a great lake, of which the natives had had much to say, and broad rivers opening a passage into the interior of the continent, and a new field of missionary effort.* The field of this exploration may be traced on the map,—Kuruman, formerly the advanced post of the mission, being situated in lat. 27° 20' S.—Kolobeng, more recently founded by Mr. Livingston, is about 200 miles to the

northward, and from this point, with much labor and difficulty, he crossed the desert and reached the lake Ngami, the northeastern extremity of which is in lat. 20° 20' S. and about 24° E. longitude.

In the spring of 1850 he set out on a second expedition, with a view to follow up his discoveries, but was turned back by the prevalence of marsh fever and of a venomous insect. Still bent on further exploration he set out for the third time early in last year, and succeeded in pressing still deeper into the heart of "that undiscovered country." Deviating from his former track he went nearly due north, crossing several large salt pans,—then through a hard, flat country with many springs in limestone,—and again through an excessively dry tract,

* For some account of this expedition, see Magazine, vol. xxx, p. 182.

where he struck a small river, and was guided to the river Chobe, in lat. $18^{\circ} 20'$ S. He remained there about two months. The people, a most savage race, treated him kindly and “would have been delighted,” he observes, “had we been able to remain with them permanently. Such was my intention when I left Kolobeng.” But though postponed, a mission to these people is not, we trust, a purpose to be abandoned. The account which Mr. Livingston has furnished of the country and the people, and of the dangers to which they are exposed from the slave trade, is of unusual interest.

“The country itself was so totally different from anything I could have anticipated, I felt convinced that two years alone in it are required for the successful commencement of a mission. It is for hundreds of miles intersected with numerous rivers and branches of rivers coming out of these, and returning into them again: these are flanked with large reedy, boggy tracts of country. Where trees abound, if not on an island, the tsetse [a venomous insect] exists; indeed, we seemed to have reached the limits of wagon travelling. We proceeded on horseback about one hundred miles farther than the place where the wagons stood, to see the Sesheke, or river of the Borotse. It is from three hundred to five hundred yards broad, and at the end of a remarkably dry season had a very large volume of water in it. The waves lifted the canoes and made them roll beautifully, and brought back old scenes to my remembrance. The town of Sesheke is on the opposite shore; the river itself, as near as we could ascertain by both instruments, $17^{\circ} 28'$ South. It overflows the country periodically for fifteen miles out, contains a waterfall, called Moriatunya (smoke sounds), the spray of which can be seen ten or fifteen miles off. The river of the Bashukolompo is about eighty yards wide, and when it falls into the Sesheke it is called Zambesi. There are numerous rivers reported to connect the two, and all along the rivers there exists a dense population of a strong black race. That country abounds in corn and honey, and they show much more ingenuity in iron work, basket work, and pottery, than any of the people south of them.

While Mr. Livingston was pressing northward, another traveller, as appears

by a letter in a late number of the *London Record*, starting from the borders of Namaqualand, penetrated the desert in a more northwesterly direction. The journey was a toilsome one, through a wilderness of bushes and thorns impassable by wagons. The company saddled their oxen and succeeded in reaching the country of the Ovampos (“really, a charming tribe of negroes,” the writer observes,) in lat. $17^{\circ} 57'$ S., lon. $16^{\circ} 45'$ E., having explored about 500 miles in entirely new country. The journey seems to have been merely one of adventure, but the careless remark is uttered, “a posse of missionaries are about to follow my route.”

“STREAMS IN THE DESERT.”

The *Friend of India* publishes the following statement of facts, which may well excite grateful surprise, contrasting so broadly with the usual course of things in Hindostan.

About one hundred and forty miles north-west from Burdwan, or about three hundred in the same direction from Calcutta, is a singular people called the Coles. Hitherto they have possessed scarcely the rudiments of civilized existence, but on the other hand they have been exempt from the bondage of caste. For ten years eight German missionaries have been laboring among them, in the depth of jungles known to few besides Major Hannington. These missionaries have never published a report, they have not appealed to the public, their very existence is scarcely known, but they have baptized two hundred converts, and are instructing *thousands*, (we speak advisedly,) *thousands* of inquirers. They seem to have found their way to the hearts and the confidence of the natives among whom they labor; and they are changing the nature, character and habits of perhaps the bravest, poorest, and the most ignorant race in these regions; and in all human probability, a few years will see a swarm of native missionaries, educated and civilized, issue from the jungles of Bancoorah.

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

Latest from Rangoon.

A letter from Dr. Dawson, dated Maulmain, Feb. 7 and 23, gives information of the progress of the controversy between the English and the Burmans, and indicates the supposed policy of the East Indian Government.

Feb. 7.—Yesterday the steamer Phlegethon arrived from Rangoon, bringing intelligence down to the 5th inst. A few days before, the Fire Queen steamer reached the mouth of Rangoon river with despatches for Com. Lambert. The government, it seems, has resolved to make another effort to preserve peace. Report states, I believe correctly, that the terms were, 1. the immediate payment of a sum of 10,000 rupees, for the injuries and extortions suffered by Captains Shepard and Lewis; 2. that the King of Burmah should, according to the treaty of Yandabo, receive a British resident at the court of Ava. If these conditions were at once complied with, a special commissioner would be appointed to arrange the remaining grievances.

In proceeding up the river in tow of one of the steamers, the Fox was greeted with a fire from the stockades. Both vessels returned it with tremendous effect. When the firing ceased, the Fox went on and anchored at the lower margin of the Hastings sand. Next day a deputation, with a flag of truce, went up to town and delivered the governor general's letter. The viceroy replied that he would not treat with the commodore; that as the governor general had announced his intention to send a special commissioner to negotiate, he inferred that his lordship was displeased with the commodore's proceedings; he would listen to the new functionary with all proper attention.

It is very evident that the Burmese government has taken mortal offence at the commodore's act in seizing the king's ship before war had been officially proclaimed. The Burman officers call it unqualifiedly an act of robbery. Nor is the Council of India, it is said, at all pleased with this bold stroke of their representative to revenge the insult of-

ferred to his officers. Ordering away, too, all the foreigners in Rangoon upon a notice of two hours, at the risk of losing property to the amount of several lacs of rupees, was another measure that did not meet with entire approval. While, however, there are stamped on the face of these proceedings palpable marks of precipitancy, there can be no doubt that the gallant commodore acted from the purest motives, and sought, according to his best judgment, to secure the object entrusted to his management. That he would wantonly provoke the "bitterest foe," none acquainted with his frank and excellent disposition can for a moment believe. He undoubtedly thought that his task demanded measures of extraordinary vigor; and the course he has now pursued would have received, many years ago, the applause of the British nation. The commodore has left Rangoon river for Bassein, much dispirited, it is said, at the perplexing condition in which he finds himself.

The steam frigate *Hermes* is stationed off the mouth of the Rangoon river, in charge of the captured Burman vessel, and a blockade is still enforced. The Bassein river is in a similar state of blockade by the brig *Serpent*, and likewise the Salwen, above Maulmain, by the steamer *Proserpine*. Thus the whole seacoast of Burmah Proper is now guarded by a line of armed vessels. Maulmain has recently been strengthened by an additional company of European artillery, and a wing of 400 men of the 18th Royal Irish Regiment, under apprehension of an attack by the Burmese forces at Martaban. Maulmain has been in a state of considerable excitement. It is astonishing with what avidity these reports are believed by persons who ought to know more of the Burman character. The Burmans will do no such thing as attack the English at this place. Rangoon, in case of war, will be most vigorously defended, because of the existence there of their most venerated shrine, the Dagong pagoda.

Further information from Rangoon verifies a rumor that the *old* town has been

reduced to ashes. Along the river front and covering a distance of more than a mile and a half, a new stockade has been erected. On the northeastern frontier the Burman Government is said to have considerable trouble with the independent Shan chiefs, who are reported to be marching an army on the capital. This needs confirmation.

War was declared against Burmah on the 15th Feb. Dr. Dawson writes on the 23d:

An army of 40,000 men is to be thrown into the country without loss of time. This force, it is supposed, will march in two or three divisions, by different routes, to effect a junction at Prome. They will then push straight up to the gates of the golden city and dictate terms to the king in person. It is the intention of this movement to cut off all the lower provinces from connection with the capital, in the hope of thus saving immense bloodshed. The dismemberment of the empire is contemplated. The ancient Peguan kingdom—all to the south of the latitude of Prome—will fall into the hands of the East India Company, leaving Burmah as she was before the conquests of Alompra. Could this be effected without fighting, it would be an unmixed blessing to millions, —Talings, Burmans and Karens,—whose only inheritance from time immemorial has been oppression and cruelty. It is good for us to know that the Lord reigns.

Tavoy.

Mr. Thomas writes, Jan. 27, that he has been, in company with Mr. Cross, to visit all the Karen churches in the Mergui province, and attend the meeting of the association at Ongpong. The tour was one of great interest, and was incidentally valuable as aiding him to gain a more perfect command of the language, which, though he has become able to do some preaching, is not yet familiar enough to admit of his using it with entire ease. In the Association, he says, "there were represented, by delegates and letters, seventeen Karen churches, one Burman and one Salong church. There the native Christians met, mingled their greetings and their songs of praise, and joined in spirited discussions on those subjects most intimately connected with the interest of the Redeemer's kingdom in these provinces. In all their exercises nothing but

a spirit of love and harmony was manifest." A full account of the proceedings will be published hereafter. Mr. T., accompanied only by some Karen assistants, was to start the following day on a visit to Mata and the surrounding region.

Arracan.

Mr. Knapp, under dates of Jan. 15 and Feb. 24, gives an account of a visit to the Kemee jungle, taking with him the two Kemee boys under his care at Akyab. He was there about a month. The people he found as madly engaged in feasting and drinking as ever, and indisposed to receive or heed religious instruction. But he had the privilege of baptizing a Khyen woman, who heard the truth last year and is steadfast in her faith. He also succeeded in getting ten Kemee boys to return with him. By securing an influence over the young, he hopes to effect something for that degraded tribe.

Hongkong.

Mr. Johnson furnishes a very interesting account of a visit to the out-station of Tung Chiu on Jan. 3—5. On a former occasion Mrs. J. had accompanied him, but the circumstance caused so much excitement that it was deemed inadvisable to repeat the experiment. The magistrates had been to inquire into the matter, and the purposes of the school. They examined the school books, manual of doctrine and portions of Scripture, copies of which they took away with them. They expressed their approval of them and assured the assistant that the school should be protected. The services on the Sabbath were crowded, and the audience listened to sermons by the native preachers and Mr. J. with fixed attention.

France.

That which we have greatly feared in reference to this mission seems to be imminent. By a decree of March 25, the President has reenacted articles 291, 292 and 294 of the penal code, and articles, 1, 2, and 3 of the law of April 10, 1834. These prohibit any meeting of more than twenty persons for any purpose, political, literary or religious, without license by the government revocable at any time. No association can evade the decree by dividing into smaller ones, as such division is disregarded by the law. No person can open his house for even an

authorized meeting, without license. And all persons, parties or accessories to the forming, or assembling, of unauthorized meetings, are subject to fine and imprisonment. The churches are thus placed at the mercy of the police; the police are moved by the minister at Paris; the minister is the mere agent of the President; and the President is in close league with the Romish clergy. There are indications that this decree will not be a dead letter. "Nothing of this kind," says Mr. Willard, "nor of any other, happens or can happen without the permission of the Almighty, and all things are at his disposal. This is a wonderfully consoling thought. But the torments, vexations and losses of the persecuted saints are of a less consoling character so far as the flesh is concerned.—In the plenitude of your blessings and liberties, think of and pray for us."

DEATH OF REV. H. M. CAMPBELL.

The Arracan mission has been bereaved of a missionary who had but just begun his work, with the fairest promise of usefulness. The Rev. HARVEY MONTGOMERY CAMPBELL died at Kyouk Phyoo on the 22d of February last, in the 29th year of his age. His disease was the cholera, which attacked him on his passage from Akyab where he had been spending a few days with his family. He was then recovering from a severe cold contracted in a tour to Ramree and Cheduba, and his cough excited some solicitude in the minds of his friends;—but a more irresistible enemy was approaching. He left Akyab on the night of the 20th. Before morning he was taken with the milder symptoms of the disease, which increased in violence the next day. There was no physician on board the boat. Efforts were fruitlessly made for his relief. He gradually sunk till his arrival at Kyouk Phyoo, which was about 5 P. M. Dr. Kearney, civil surgeon at that station, and another physician, were immediately in attendance, and nothing that medical skill or friendly sympathy could do for the arresting of the disease or the alleviation of his sufferings was left untried. But his system was too far exhausted to rally, and on Sunday, the 22d, he breathed his last.

At first Mr. Campbell entertained no apprehension of a fatal result, but on the afternoon of the 21st became sensible of

his danger. Toward the last, from pain and exhaustion he said little, though he was throughout evidently conscious, recognizing those about him and responding rationally to whatever questions were asked. Once, with some difficulty, he said, "The law of death is abolished." And again in a firmer tone, addressing Mrs. C., "Put your trust in Jesus; he will take care of you." The kindness and unwearied attention of the physicians, and of the residents generally, who from the time of his arrival manifested the most quick and hearty sympathy for him and his afflicted family, are gratefully mentioned.

Mr. Campbell was born at Lebanon, Madison county, N. Y., June 8, 1823, and at the time of his departure from this country was a resident of Salina, Mich. He was hopefully converted in the tenth year of his age, and two years later united with the Baptist church in his native town. His collegiate and theological course was pursued at Madison University, completed in 1848. He was ordained in the summer of 1849, and in October of the same year sailed for Arracan. He arrived at Akyab in the following March, and in November removed to Kyouk Phyoo, his abode till his sudden and lamented decease. Having acquired a good knowledge of the language he was just fairly embarked in his work, to which he was earnestly devoted, and for which he showed excellent qualifications. He wanted only that familiarity with the native character, which a longer experience would have imparted, to take a high place as a Burman missionary.

LETTERS FROM MISSIONARIES.

Arracan.

H. M. CAMPBELL, Jan. 22.—L. INGALLS, Dec. 2, 5, 25, Jan. 24, 26, Feb. 25 (2).—H. E. KNAPP, Nov. 26, 28, Jan. 15—Feb. 24.—C. C. MOORE, Oct. 21, Nov. 25, Dec. 23, 24.

Sandoway.

MISSION, Oct. 30, Nov. 6.—E. L. ABBOTT, Sept. 30, Nov. 23.—J. S. BEECHER, Sept. 30, Nov. 18.—H. L. VAN METER, Dec. 3, Jan. 6, Feb. 15—25; MRS. V. M., Dec. 20.

Maulmain.

BUR. MISSION, Sept. 30, Nov. 24, Dec. 22, Jan. 21, Feb. 23.—T. S. RANNEY, Oct. 27, Nov. 22 (2), Dec. 20, Jan. 11, 21, Feb. 3, 21, 23.—L. STILSON, Nov. 24, Jan. 7.—J. WADE, Oct. 20.—KAREN MISSION, Nov. 24, Dec. 18.—N. HARRIS, Jan. 14.—W. MOORE, Dec. 23.—J. H. VINTON, Nov. 5, 18, Dec. 22.

Rangoon.

E. KINCAID, Nov. 13, 28, Dec. 22, Jan. 14, 29, Feb. 6, 15—23.—J. DAWSON, Oct. 18, Nov. 28, Dec. 24, Jan. 2, 13, 21, Feb. 7.

Tavoy.

C. BENNETT, Oct. 30, Nov. 23, Dec. 18—31, Feb. 8; Mrs. B., Jan. 7.—E. B. CROSS, Jan. 23.—F. MASON, Sept. 20, Dec. 25, Jan. 6; Mrs. M., Sept. 23, Oct. 31.—B. C. THOMAS, Jan. 27.

Mergui.

STATION, Aug. 27, Oct. 15,—D. L. BRAYTON, Sept. 15, 30, Jan. 24.—J. BENJAMIN, Sept. 30, Oct. 26.

Siam.

MISSION, Oct. 1, Dec. 11, 12.—W. ASHMORE, Oct. 3, 4, Dec. 29, Jan. 7, Feb. 12, 13.—MRS. S. S. JONES, Oct. 4, Dec. 30.—MISS H. H. MORSE, Nov. 22, Jan. 9, Feb. 13.

Hongkong.

MISSION, Jan. 23.—W. DEAN, Nov. 21, Dec. 23, Jan. 23, Feb. 14, 26.—J. JOHNSON, Jan. 3.

Ningpo.

MISSION, Nov. 3.—J. GODDARD, Oct. 27, Jan. 12.—D. J. MACGOWAN, Nov. 5, Dec. 17.

Assam.

MISSION, Sept. 30, Oct. 30, Nov. 13, 20, 24, Dec. 20.—N. BROWN, Nov. 22, Jan. 21, Feb. 19; Mrs. B., Feb. 20.—O. T. CUTLER, Nov. 24, Dec. 18, 24, Feb. 21.—S. M. WHITING, Nov. 13, Dec. 15.—M. BRONSON, Nov. 10, 20, Dec. 19, Jan. 10.—I. J. STODDARD, Nov. 18, Jan. 15, Feb. 24.—A. H. DANFORTH, Nov. 26, Jan. 29.—W. WARD, Jan. 26.—L. D. HAYDEN, Nov. 27.

Telogoos.

S. S. DAY, Feb. 4, 6, March 11.—L. JEWETT, Dec. 11, 14, Jan. 9.

France.

E. WILLARD, Jan. 19, 20, Feb. 23, 24, April 15.—T. T. DEVAN, Jan. 1, 21, Feb. 4, March 13.

Germany.

J. G. ONCKEN, Jan. 8, 9, 29, March 9, 10, 16, April 1 (2), 2.—I. A. GULZAU, Jan. 14.—G. W. LEHMANN, March 16.

Greece.

A. N. ARNOLD, Jan. 17, Feb. 6 (2), March, 6 (2), April 6.—R. F. BUEL, Dec. 31, March 7; Mrs. B., Jan. 17.—MRS. H. E. DICKSON, Dec. 18.

Cherokees.

E. JONES, Jan. 8, 10, Feb. 7, 10, 14, March 2, 13, 21.—H. UPHAM, Dec. 12.—W. P. UPHAM, Jan. 15, Feb. 5, 11, 23, 24, March 13.

Shawanoos.

F. BARKER, Jan. 20, Feb. 2, 15.—MISS E. S. MORSE, Jan. 16, 23.—J. G. PRATT, Jan. 20, Feb. 6.

Oitawas.

L. SLATER, March 15,

Ojibwas.

A. BINGHAM, Dec. 31, April 3.

DONATIONS.

RECEIVED IN APRIL, 1852.

Maine.

Wiscasset, John Sylvester 5.00

New Hampshire.

Hanover, ch. 8.00

Vermont.

Bartonville, Mrs. Lucy Lake 5.00

Massachusetts.

Framingham, ch. 5; Savoy, 1st ch. 3; Barre, ch. 1; Female Benev. Soc. 8; Mansfield, ch. and soc. 2; Lynn, Jona. Bacheller 300; Boston, Bowdoin Sq. ch. Board of Benev. Operations 50; Baldwin Pl. Y. Men's Bible Class, for ed. of Mah Me in Maulmain Normal Sch. 25; S. Milford, Mrs. J. Scammell 2; Lawrence, a friend to missions 5; Marblehead, ch. 15; Saugus, Mrs. J. D. Lawrence 4; South Scituate, J. Collamore, 20; Groton, ch. 19.30; Attleboro', Mrs. J. Daggett 1; Framingham, Abner Haven 5; Hanover, a friend 5; Cummington, ch. 5;

475.30

Connecticut.

Suffield, Young Ladies of Conn. Literary Ins. (of which 10 is for sup. of S. M. Parker in Maulmain Normal Sch.) 15; Easton, ch. 43; 63.00

New York.

Newport, S. School 10; Rev. W. Brown, to sup. a native preacher under direction of Rev. M. Bronson, 40; Bramin's Corner, two friends 2; Gouverneur, ch. mon. coll. 25; 77.00
New York, Amity st. ch., per G. N. Bleeker tr., 1100.00
Black River Asso., Adams ch. 12.10
Adams Village, ch., per Rev. H. A. Smith agt., 10.00
East Castle Creek, ch. 4.75; Italy Hollow, ch. 3; Rev. C. E. Parks 3; N. York, Rev. C. E. Fuller, 14; a little boy in Stanton st. Sab. School 3; Charleston, a "widow's mite" 1; Vesper, ch. 6; 34.75
Washg'ton Union Asso., Glen's Falls, ch. 19.25; Fort Edward, 5; Galesville, 21.20; Salem, 4.67; Granville, 50; Hartford, 43.29; Adamsville, 5; Dutchess Asso., Amenia, ch. 31.81; Saratoga Asso., Moreau, ch. 2.50; Schuylerville, ch. 16.25; to constitute Rev. James B. Pratt and Rev. J. B. Drummond L. M., per Rev. O. Dodge, agt., 203.97
Hudson River North Asso., Albany, Ezekiel McIntosh, to cons. Mrs. Caroline C. McIntosh L. M., per Rev. O. D. agt., 100.00
1,537.82

New Jersey.

Imlaystown, Miss A. Cox 5; Rahway, Rev. W. H. Wines, 7; Morristown, ch. 14; 26.00
Hightstown, ch. per Rev. J. F. Wilcox agt., 67.00
93.00

Pennsylvania.

Elk Creek, M. Tyrrel 2; Lewisburg University, Soc. for Inquiry 24; Willsboro', Mrs. W. Boche 10; Lower Dublin, Rev. R. Lewis 4; T. W. Lewis 1; Mrs. R. Miles 50 cts.; Ridley ch. 15; Clearfield Asso., collec. 6.77; Gethsemena ch. 5.31; Mt. Pleasant, ch. 2.92; Philadelphia, 2d ch., Geo. F. Lee, to cons. himself L. M., 100, per Rev. J. F. Wilcox agt.; Phila. Miss M. J. Wilcox 1; 172.50

Ohio.

Union, ch. 1; L. T. 10; Quincy, ch. 75 cts.; Lost Creek, ch., W. C. Knight 50 cts.; J. Palmer 50 cts.; W. Hance 25 cts.; Akron, ch. 12; L. M. Baldwin 2; Bath, ch., O. Perry 10; 37.00

Indiana.

Huntington, ch. mon. col. 15.00

Illinois.

McLean Asso. 5.50
Brimfield, Rev. L. Atkinson 12.50
18.00

Michigan.

Napoleon, ch. 8.00

Wisconsin.

Delavan, T. W. Martin 5.00

2,342.62

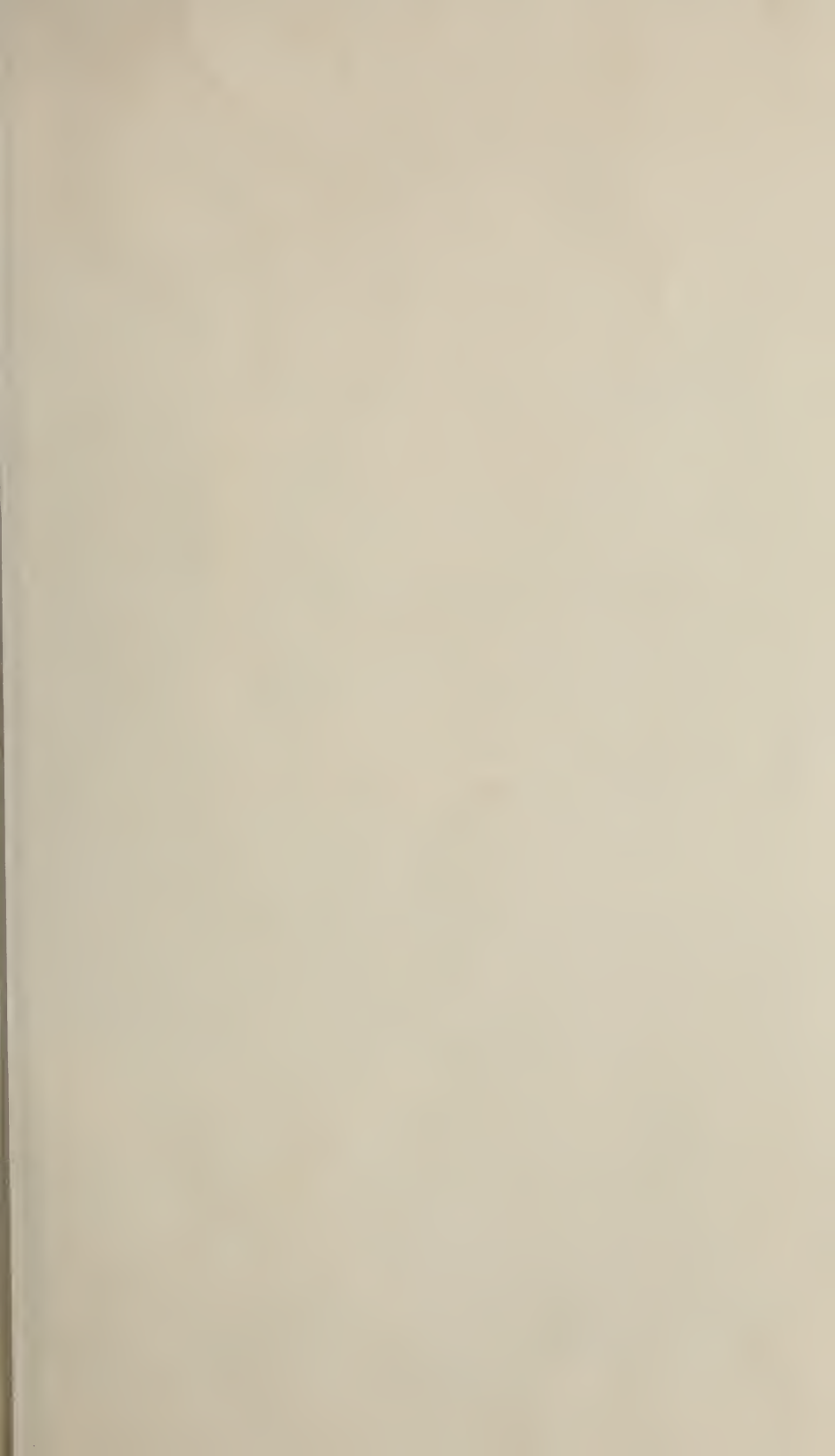
Legacy.

Estate of Josiah Hovey late of Cambridge, Mass. 370.00

2,512.62

Boxes of Clothing, &c.

New London, Conn., Mrs. H. E. Thompson, box of medicines for Thos. L. Ranney 53.00
Philadelphia, Pa., one box, contents unknown, for Rev. H. L. Van Meter.







Handwritten text in Urdu script, likely a title or header.

I-7 v.32
Missionary Magazine

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